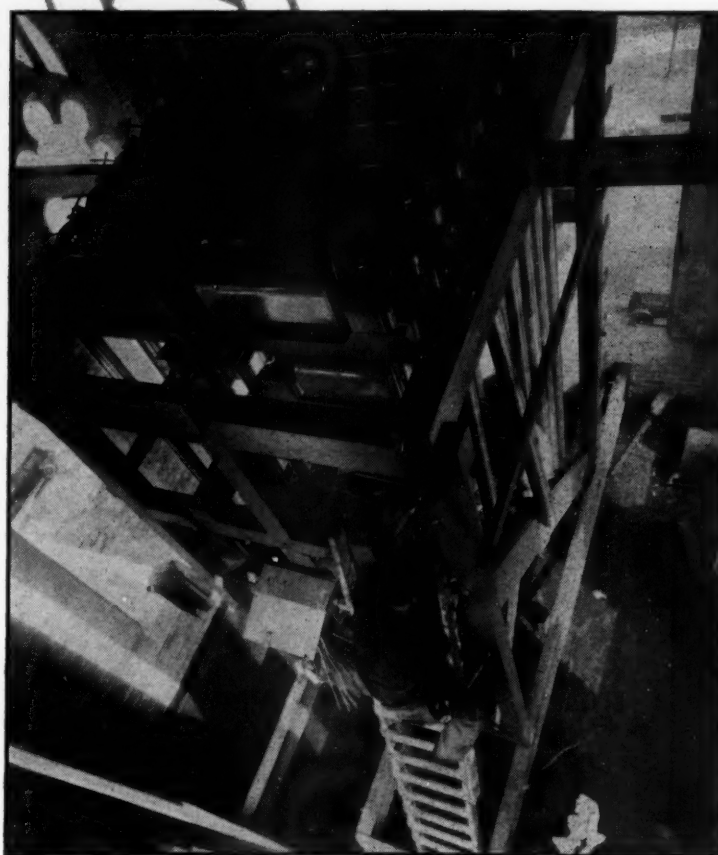


# CHURCH MANAGEMENT



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THE MINISTER'S  
PROFESSIONAL  
JOURNAL

JANUARY, 1931  
VOLUME VII. No. 4



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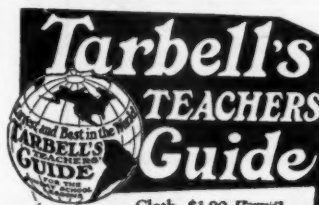
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## The Editor's Drawer

### Life's Hardest Thing

We got to talking about life's problems as men sometimes will.

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One said that the hardest thing he ever did was to bury his four year old daughter.

The second said that his hardest experience was being forced to leave college with his work uncompleted.

The third said that the most difficult thing he ever attempted was to face his wife in a divorce court.

The fourth man was a dreamer, a social worker, a minister.

"The hardest thing I ever have had to do," he said, "has been to wait."

I think that he gave an answer which applies to most of us engaged in religious work. God does things so slowly. But I have found that God has provided for that. He is honest with us. He tells us that we must wait. But he also assures us that the vision will come.

"If the vision tarry, wait for it, for it will come."

I am sure that there is a sermon for most of us in that verse.

WILLIAM H. LEACH.



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**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.  
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief

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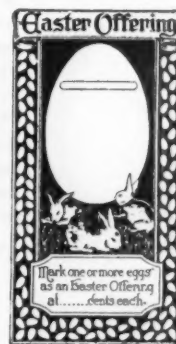
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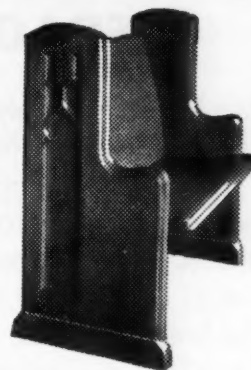
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## DR. CHRISTIAN REISNER WRITES ON THE TRAGEDY OF EMPTY PEWS

An intensely interesting booklet by Dr. Christian Reisner has just come off the press. It treats of problems to which forward-looking churchmen have devoted hours of serious thought—the indifference of so many men and women to matters spiritual, the importance of touching the hearts of those outside the church, the ever-present problem of keeping church pews filled in order that the pastor may extend the scope of his service and at the same time distribute the cost of support over many. We have reserved a copy of Dr. Reisner's book for you. It will be mailed on receipt of the coupon.



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VOLUME VII  
NUMBER 4

# CHURCH MANAGEMENT

JANUARY  
1931

*A Journal of Homiletics and Parish Administration*

*Edited by WILLIAM H. LEACH*

## What's Right In Religious Pageantry

*By Louis L. Wilson, Chicago, Illinois*

Our readers will remember with pleasure the article on stage equipment for the religious drama by Mr. Wilson in the June issue of *Church Management*. In this article he discusses effective church pageantry in the same informative spirit. Test your own pageants by the standards presented here.

IT was the Sunday of the pageant. The event had been heralded for weeks past in the church bulletins. It was to be a resplendent portrayal of the work of the church in which each department—the societies, the Sunday school, and the childrens' clubs—was to have its share. The assembled congregation rustled in subdued expectancy.

Then the notes of the organ flooded the church with triumphant, rhythmic tones. The low hum of voices died. All eyes were fixed on the chancel and the draped throne which stood there. A door in the balcony opened and down the broad sweep of stairs descending upon the chancel platform moved a stately queen in dress of lustrous white with robe of royal purple and a shining silver diadem. She walked with measured tread to her throne and turned and stood before it until the music ceased. Then, with studied gesture and elocutionary voice, she informed the congregation that she was the Spirit of the Church and began to list her many virtues. This being done to her satisfaction, she seated herself upon her throne. There was a chant of praise by the choir and the murmur of a prayer by the congregation. The organ swept into the strains of "Holy, holy, holy." The sound of far away singing drifted in from the rear of the church and then swelled into full chorus as the doors swung open to admit the processional of pageant characters. These made their way down the center aisle to the front seats preceded by robed candle boys and two standard bearers with the flags of church and nation. There was movement and the pleasant, animated faces of little children elated at joining in a parade.

But the Spirit of Worship now felt called upon to seek audience before the throne of the Spirit of the

Church, which privilege once granted, she then used to extol her own usefulness. Not to be outdone by the boastings of the Spirit of Worship, the Spirit of Praise came forward and told of her goodness; then in like manner and degree the Spirit of Prayer and the Spirit of the Scriptures. By this time the Spirit of Restlessness began to stir through the congregation. She whispered to me in a guarded yet moving voice. The ushers were taking the morning collection. I dropped my offering upon the plate mechanically while my eyes were glancing along the program of what was yet to follow. There were the names of Spirit of Learning, the Spirit of Expression, and the Spirit of the Drama along with a host of separate departmental representatives of the Sunday school. The Spirit of Restlessness spoke to me more commandingly. I breathed a prayer of gratitude that I was sitting in a rear seat, and slipped quietly out into the street. Another church pageant!

If the sad truth must be admitted, nine tenths of all church pageants are boring. Yet there is that saving tenth. I call to mind another picture. It was the evening of the Sunday before Christmas. I was seated with a worshipping congregation in the darkened auditorium of a church. The chancel alone glowed with light, the soft illumination of a dream vision seen through the darkness of sleep. To one side of the lighted chancel the minister stood behind his pulpit reading the story of Lancelot and Galahad and the vision of the Holy Grail. Within the area marked out by the lighting, transformed by simple but effective properties into the hall of King Arthur, a group of fourteen year old boys in costume acted the story in pantomime as it was read. Not a word was spoken by the actors. They were the vision of a dream. There



was only the unobtrusive music of the organ with its occasionally emphasized themes and the well trained voice of the minister reading this old story of the Christmas time. No boredom here, but the interest of a continuously moving and unified story beautifully read and reenforced by the appeal of pantomime and music. The spell was unspoiled by the intrusion of the voices of boyish actors, which would have risked bringing realistic comparisons and judgments.

We were freed from the limiting bonds of realism and lived in a realm of idealistic fancy wherein Galahad could become for us the living symbol of perfect manhood, the knight of pure heart to whom is ever granted the vision of the Holy Grail. At last the pageant drew to its close. The angels holding high the Holy Grail with its veiled glow of wonder passed down the aisle of the church with Galahad and Lancelot and the other knights following, while there floated back to King Arthur, still standing by his throne, and to us, the song of Galahad:

"My good blade carves the casques of men,  
My tough blade thrusteth sure,  
My strength is as the strength of ten  
Because my heart is pure.

So pass I forth through hov'ring wings  
By bridge and ford, by hill and vale.  
All armed I ride what-e'er betide  
I follow still the Holy Grail."

And we, too, followed down the same aisle questing for the pure heart that would win the vision of God.

In order to discover why this second pageant (*The Christmas Pageant of the Holy Grail* by W. Russell Bowie) was effective in holding and stirring its audience, consider a third picture. This third picture will show how a religious drama treats the same theme as Mr. Bowie's pageant, namely, the text, "Blessed are the pure in heart for they shall see God." We can then make some comparisons between the methods employed by the pageant and the drama and gain such an insight into the factors of interest and religious value in each as will never again allow us to be tricked into the presentation of a dull pageant in our church. The play I am about to describe is Kenneth Sawyer Goodman's one-act religious masterpiece, *Dust of the Road*.

As the play opens we make the acquaintance not of a woman nor even a sinner after the symbolic and typical fashion so characteristic of pageantry, but of a particular woman, Prudence Steele, who is contemplating the committing of a particular sin, the abetting of her husband in robbery. There has been a friend who had trusted Prudence and her husband, Peter. This friend had gone off to the war and left in their keeping a large sum of money for his boy, to be given him when he came of age and had already made his start in life on his own initiative. The money had been left in complete confidence without a single bit of written evidence of its deposit. The father had been killed. Now the boy was about to come of age on the following day, Christmas. It is Christmas eve and the money has been whispering, "No one can ever prove you had me. Why give me up at all?"

Prudence sits late into the night in lonely waiting for the return of her husband. He has been to a vestry meeting and "walked home slow" thinking about the sin he has set his heart to. A wandering tramp makes his way into the house unbidden and confronts Prudence, frightening and accusing and pleading with her. Later, when Peter has returned and sent Prudence to bed, he, too, sits alone in anguished thought and the tramp makes his appearance to him also. For this tramp is Conscience objectified and given the character of a particular man, Judas, who, according to an old legend, is free to wander the earth again each Christmas Eve wrestling with men who are about to betray their Christ, trying to turn them from their purpose and so help redeem his own awful sin. Each person in this drama is an individual soul whom we come to know intimately, with whom we fear and hope, and over whom we joy or sorrow as we see them facing eternal destinies and wilfully choosing heaven or hell by their own acts.

To the attraction of story seen in the Pageant of the Holy Grail this play adds vividly drawn characters in whom we can take a personal interest because we know them as individuals. And when at last the tramp has won his case and Peter and Prudence have decided to give the boy his money, with fair interest as well, then they discover that a certain joyous vision of the beauty of the world in its common things, a vision they had lost quite unnoticed in their selfishness, has returned to them. It is their vision of the Holy Grail, of that manifestation of the God whom only the pure in heart can see. And having faced the struggle with them in such intensity of interest and with them won the moral victory the audience goes out from the play seeing the same vision and living on the heights of spiritual insight. No other form of presentation has such compelling power as the well conceived drama, for it is life itself caught at its most intense moment of moral struggle and with the issues of eternity laid bare.

Now I think we are in a position to see why the first pageant failed and why the second succeeded. The first pageant had well grouped, beautiful scenes which in their individual pictorial quality pleased the eye, but it had no story. The separate pictures were only marshalled together in a parade of all the many activities of the church while the intelligence of the audience cried out for some uniting thread of narrative to bind all together in a definite progression toward some meaningful climax. In the same way the symbolic characters of the first pageant were tiresome because they did nothing more than talk about themselves. They might have been interesting had they taken part in some action which would have told a story, or had they been so grouped as to show the symbolic meaning of a series of happenings which was talking place about them. But there can be no real interest where there is no significant movement of events. On the other hand the second pageant held its audience because it did tell

(Continued on page 300)

# Evangelism At Cass Church

## Which Shows How Clinical Evangelism Is Very Much Interested In The Souls Of Men

By Hazen G. Werner, Pastor Cass Community Church, Detroit

A CHURCH was trying to find itself. It was lost, or rather, it had lost its job. It had seen right fine days. But then these solid steady people of the past had moved out of the neighborhood, one family after another. They moved out before the peaceful invasion of the socially polyglot army of rooming house and apartment house dwellers. The new comers seemed chary of church. Things had changed since the days when they went to church back home. So this church was without a job. In fact, it had practically closed its doors. Here, in the heart of this great industrial city, it stood unsought. A shepherd without sheep.

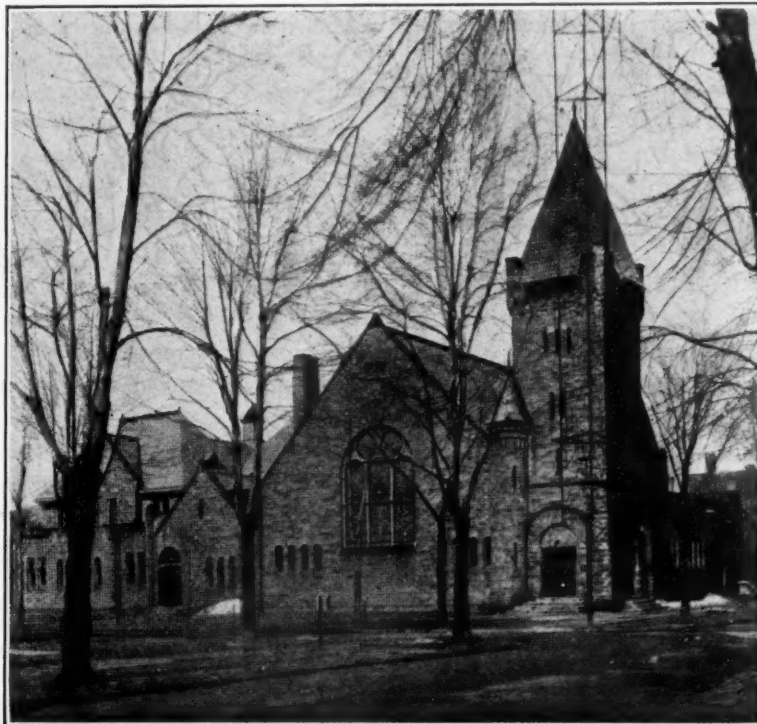
And yet here was human life. Plenty of it. A parish visitor in a house-to-house canvass, that turned out to be a room-to-room canvass, discovered 10,000 people living within a radius of a few blocks. Ninety-eight per cent of these folks were found to be English speaking. Seventy-eight per cent were Protestant. And here stood Cass Church, the only denominational institution left in this vast field. Ten thousand people, the backwash of the modern mechanized urban life. No sense of community responsibility, gaining livelihoods by haphazard methods, driven to the cheapest quarters by hard luck—here they were. Many of them out and out immoral, some of them cursed with biological warpings, some of them freshly arrived, lured to the automobile city by the rainbow of promise, some of them victims of strange domestic complications (one-third of the children in Cass Sunday School are enrolled under names different from those of their parents, indicating something

of the volume of broken homes)—here they were. Children of God, creatures of the kingdom of men and life, entangled, misled, prodigal, out of line, unfixed, cynical, indolent, broken-spirited, sin-lashed. These were the sheep to be shepherded.

Cass Church went to work. The seven-day-a-week program for children and young people, and other various educational and social trunk lines are all parts of another story. But these could not get at the roots of personal dilemmas. Down at the nether springs it was a spiritual matter. These people had souls. And from beneath the wreckage and the debris their souls could be heard, still faintly insisting on rescue and release. Corrosions had grown over the moral sense. Evil practices had raised up barricades against the good impulse. How to get at this source point was the real question. Cass Church saw its task as that of focusing the power of the gospel upon the individual in special spiritual and scientific concern. The result was The Cass Clinic for moral and spiritual problems.

The influences that led people to come were many; the contagion of some who had succeeded, contacts in

church visitation, pressure of conditions that caused almost frenzied seeking for some kind of aid, and the Sunday Evening Evangelistic Service. And so they came, literally by hundreds. There was the man who was the victim of a super-saturation of Spiritualism, plagued with phantoms that he could not shut out. There was the eighteen year old boy whose parents were show folks who kept liquor in their furnished rooms all of the time. There was the mother deserted



Cass Community Church, Detroit



by a husband whose strange disappearance visited destitution upon the large family. There was the young wife, kicked in the ribs, and otherwise abused two weeks after marriage and then deserted. There was the woman who after twenty years had passed confessed her unfaithfulness to her husband and who eventually had to leave her home due to his unforgiving spirit. There was the seventeen year old girl, three times in the courts of the city. Liquor, men, wild parties, all had worked havoc.

But just what is clinical evangelism? To begin with, in personal interview the individual unburdens his or her soul. The fundamental principle of psychoanalysis is employed in getting the seeker to tell the full story of the problem. Then the spiritual probing takes place. One must get to the furthestmost festering spot in order to make sure of final recovery. The roots of the disease must not remain. Clinical evangelism is in one sense a kind of spiritual surgery. The entanglements of fears, wrong aims and conceptions are removed. The seeker comes to understand why he or she has been baffled, how psychologically the repetitions have insured failure. He or she is made to feel that it is possible to come out from under the load and the tragedy. There begins the reaching out for forgiveness. The encrustation and corrosion are lifted little by little. The soul is bared to the healing and health giving light of the Christ.

Life begins to look different. A new goal looms up. New desires are suggested. The Christian way is revealed before the eyes of the soul. Then there comes the moment when the possibility of the new life or of the new circumstance breaks upon the heart with glory. There can be redemption, reconstruction. It can all come about through the grace of the Christ with which the seeker can be creatively empowered. Now the will declares itself on the side of the effort. If the worker or pastor is skilled he or she will see to it that the acceptance of that empowerment is made with finality and with the whole soul.

What does clinical evangelism require? First, a worker who has an immovable and consummate faith in Christ to change situations and lives. Henry Drummond used to say to the undergraduates of Edinburgh that he "believed in the recoverability of human nature at its worst." Again the worker must be equipped with at least a homespun kind of physio-psychology. He must possess insight. He must know the principles involved in the moral nature and the rudiments of life that account for the vagaries and the irregularities that face him. Then, too, there is needed a constant cooperating with the social and corrective agencies, both public and private. The psychiatrist, the physician from the Board of Health, the lawyer, the visiting nurse, the representative of The Girl's Protective League, the Proba-

(Continued on page 290)

## Socratic Sermons



**T**WO churches of St. Louis, the First Congregational and the First Congregational of Webster Groves, planned a series of Socratic sermons for the month of November. They planned to get down to the philosophy of the soap box. The meetings were held in the First Church Sunday afternoons at five o'clock. At 8 o'clock they were repeated in the church at Webster Groves. Prominent citizens took part in the programs which considered the following subjects.

The subjects were:

*Unemployment: Who's to Blame?*

With three million men out of work and winter coming!

*Can Personal Value Survive?*

Carl Capek pictured the human race becoming "robots," which modern civilization seems unable to deny.

*What Has Law to Do With Morals?*

The most moot question before the American populace is the connection between the eighteenth amendment and widespread crime.

*How Dark is the Negro Problem?*

Every eighth Saint Louisan is a Negro with the problems of home, health, education and economic and cultural progress.

*Are the Gates of Hell Prevailing?*

Worship is said to be the highest art of which the human race is capable. But the church faces the fact that less than half the people are concerned.

The front page of the four-page announcement carried the illustration shown above.



# Re-Kindling Dead Wood

By Finley Keech

This article touches one of the most vital spots in church administration. The church which can eliminate "dead wood," is to be congratulated. The church which can rekindle it and put spiritual life in it is to be congratulated. Study the plans proposed by Dr. Keech who is the pastor of the First Baptist Church, Rahway, New Jersey.

THE story of church membership is too common to be repeated here: casualness, "dead wood," the "usual discount," and the "faithful few." Our church has just completed a year in which it has endeavored to change the situation, and the experiment has had time enough to prove itself somewhat. After a most thorough study of the entire church roll, 106 names were erased from a roll of 537. Five others were erased at their own request. Thus we reduced our membership by 111 names this year, but without affecting congregations and actually gaining 42 contributors during the year while only losing 15.

The work was carried on by the Church Roll Committee, composed of two deacons and a trustee. The committee has been more or less of a "figure head," looking after merely routine matters brought to its attention. Several years ago an attempt was made at revision, but it was never completed. This year the work was brought to a successful climax, and has been what one of our deacons calls "the best revival we have had in years." The members of the committee were of long membership in the church, and knew the people well. The minister had been on the field two years—long enough to be acquainted with the people and the situation.

At the first meeting of the committee a standard for classifying church members was decided upon. This made it an impersonal study. A detailed discussion brought forward the following classes of church membership:

1. Members who are active, attend regularly, pledge to current expenses and benevolences and contribute regularly.
2. Members who attend regularly, are active, but who do not contribute regularly.
3. Members who contribute regularly, but seldom attend.
4. Members who do not attend, do not contribute, and who have manifested no interest in the church for a period of two years or more.

The second meeting of the committee, and several meetings thereafter, were devoted to a name by name study of every name on the church roll. Every possible consideration as to circumstances, home environ-

ment, labor conditions, individual capacities, knowledge of personal problems, was given place in the discussions of the committee. No stone was left unturned in order to be Christian; there was no haste; the financial secretary and the minister were consulted as to individual cases, and results were carefully noted. Following the discussion of each name on the roll, that name was placed in one class or another. It was a long, painstaking task, but one of the most rewarding pieces of work that has been done in our church for some time.

The results of the tabulation are interesting. Among a membership of 537, 240 were in the first class; 48 were in the second class; 79 in the third class, and 161 in the fourth class. There were nine members whom it seemed unfair to place in any particular classification. The most revealing facts came in the two middle classes; the other two were more or less as we thought they might be.

The goal of the committee, of course, was to get a class one membership if possible. The matter was approached through class four. This is the work completed this year. An immense amount of missionary work needs still to be done in the other classes, but that is reserved for the committee this coming year when class three will be approached in an endeavor to bring them up to class one, and then class two will be "lifted."

Following the classification, an entire meeting was spent in drafting a carefully worded letter that would be sent to those in class four. Probably it is best simply to give the letter, and let it speak for itself, omitting the discussions and the re-arrangings that were necessary:

The need for a thorough revision of our church roll has been apparent to many of the officers and members for a long time. In order to properly prepare such a list the Church Roll Committee has carefully revised the roll, as there may be some who are now on the roll who have changed their residence from Rahway, or have joined or attend some other church.

After carefully going over the records, we find that you have not attended our church nor contributed to its maintenance for some time, and are led to the conclusion that you are no longer interested

in its welfare. If this is the case, it would hardly be fair to continue your name on our church membership roll.

This Committee hesitates to recommend that your name be dropped, if there is any desire on your part to continue your membership with the First Baptist Church of Rahway. We will be obliged, however, to make such a recommendation unless we hear from you to the contrary before Dec. 31, 1929.

Reply should be addressed to either this committee or if you prefer to our minister.

Most sincerely,

THE CHURCH ROLL COMMITTEE.

Each member of the committee signed his name to the letter before it was sent out.

The results were immediate. Some wrote, some called on the phone, some made personal calls, others asked for envelopes that they might resume contributing, still others began attending the services again, and nine asked for their letters to out-of-town churches nearer their homes. Several families who had been irregular in their attendance have "picked up"; and within six weeks there was \$200 in the treasury paid on back pledges, not to mention anything of current pledges met. By the time the committee met immediately after the first of the year, the date mentioned in the letter, the list in class four had been reduced to 122 names—39 having been heard from in some definite manner.

Feeling that enough had not been done yet to cover the situation, the committee asked that a meeting of all the officers of the church be called. This was done, and every name remaining on the list was gone over individually to see if some officer would approach them concerning the matter of their relationship to Christ through the church.

The officers taken into their confidence, the committee made a bold venture to round out their task more thoroughly.

They took the entire church membership into their confidence. A list of the names of class four was posted in the lobby of the church, with the request written on it and announced from the pulpit that the members read it in love and prayer, with no thought of idle curiosity or personal comparisons, and if there was the name of a friend or relative with whom they had any influence or from whom a word might mean much, they were urged to assist in the work. The list was posted four Sundays, and the members have never betrayed the confidence the committee placed in them, as far as can be learned.

This personal visitation among the people did some further reducing in the list, until on Feb. 18 the list consisted of 106 names. This was the night set for the Church Roll Committee to make its report to the Board of Deacons. The Deacons approved the work of the committee, and unanimously passed the following resolution to be presented at a special meeting of the church:

WHEREAS, the First Baptist Church has among its standing committees from the Board of Deacons and Board of Trustees one known as the Church

Roll Committee, and that a previous committee's work of classifying the roll had been incompleting because of a change in pastors and personnel, your present committee felt it was their duty for the best interests of the church to revise the roll, and the results of its work are herewith submitted.

The committee approached the task with a full consciousness of its serious character and has endeavored, with the help of Almighty God, to carry out the objects of the revision in such a manner as to in no way violate the spirit of our covenant or the teachings of Jesus Christ.

Therefore, Be It Resolved, that we, the Board of Deacons, approve the work of said joint committee and respectfully recommend to our membership that the names of the members as appended hereto be erased from our roll.

We further recommend, should it be the opinion of any member of our church that an injustice has been done to any person whose name appears on the appended list, if they will communicate at their convenience with the pastor, any member of the Board of Deacons, or Church Roll Committee, an appropriate notice will be taken of such communication toward the restoration to full membership of said parties or party as the circumstances may warrant.

We would further recommend, in the event of the adoption of the above recommendations, that all members of our church, so far as possible, exert themselves to a conscientious endeavor to build up our membership by personal work, relying upon the entire officiate to cooperate with them.

Respectfully submitted,

THE BOARD OF DEACONS.

A special business meeting of the church had been called for Feb. 19 to consider the recommendations of the Board of Deacons. The work of the committee was explained in detail, a frank discussion of the entire subject was held, participated in by many of the members; the resolution and the recommendations were read, emphasizing that "the names of the members as appended hereto be erased from the roll." Appended to the resolution were the 106 names of the delinquent members. There was a season of earnest prayer, further discussion, and when the vote was taken the resolution and the recommendations were adopted unanimously.

Nor has the action of the church caused any unsavory reactions among the members, as far as we can understand. There are a few who think it drastic, but agree with it in principle. There is no such thing as an "inactive Christian." We can honestly say of our 441 members that they are members. We know where they are, their attitude toward the church, their dependableness for Christian work and their interest in our church and world task as expressed through their activity and contributions. And of the number given—441—there are 378 regularly listed contributors on the financial secretary's books. Here is, at least, one church that does not have to make the "usual discounts" and refer constantly to the "dead wood" on the church roll.



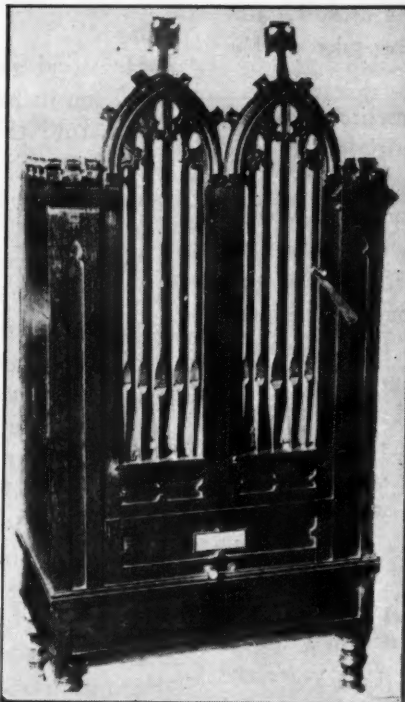
## Barreled Church Music

By J. E. Williamson

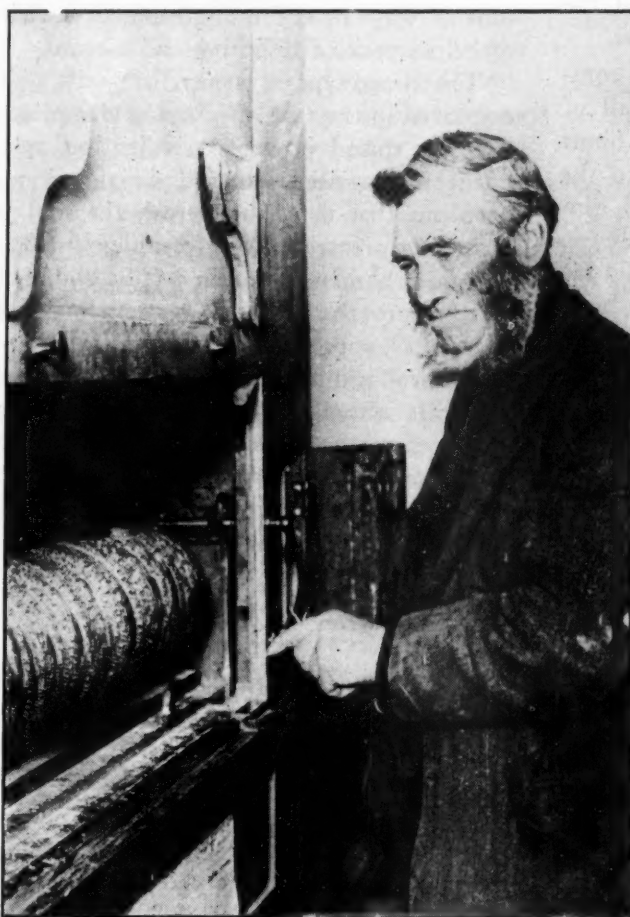
**D**R. GORDON ANDERSON is a musical director as well as a doctor in Birmingham, England. He has a passion for music, particularly the works of Bach, on which he is a recognized authority. Indeed, his own particular taste leans more towards the spiritual dignity of church music rather than the modern craze of jazz.

One of his most cherished possessions is an old English barrel organ, which is nearly 200 years old. There are few of these strange and crude instruments in existence today, and visitors from far and near have been to see, and hear hymns on the old organ.

These barrel organs preceded the present type of pipe instrument and the one in Dr. Anderson's possession is played by turning a handle, which sets in motion a barrel, upon which are small wire projections that open the pipes as the barrel revolves. Each barrel can play ten hymns, but as some of the smaller churches at one time could not afford more than one barrel, the parson, choir and congregation had to sing the



DR. ANDERSON'S ORGAN



THE ORGAN IN SHELLAND CHAPEL

changes on the same ten hymns year in and year out. In outward design this barrel organ resembles a miniature manual organ.

There are very few barrel organs in existence (let alone in use) at the present day. The chief reason is that, when the church could afford a keyboard organ, the pipes of the barrel organ were incorporated in the new instrument.

Trottisccliffe Parish Church, Kent, England, has an old barrel organ of singularly melodious tone. It plays seventy-two tunes, twelve on each of its six barrels, and is regularly used on Sunday evenings.

Shelland Chapel, Suffolk, has a similar organ at use in each service. It has six stops, three barrels, and each plays twelve hymn tunes.

The organ at Shelland is in an oak case with gilded dummy pipes, and stands five feet wide and seven feet high. Inside the case are names of the constructors, directions for management, and price list, giving figures upwards from forty to one hundred guineas.

Dr. Anderson's organ will play the following tunes:

1. Old Hundred, Savoy.
2. Luther's Hymn.
3. Evening Hymn.
4. Sheldon, Witton, New Yk.
5. Abingdon.
6. Abridge.
7. Devizes.
8. Reuben.
9. Calvary.
10. Sicilian Hymn.

This old fashioned method of church music dates back to the early part of the eighteenth century.

### THE TRIUMPH SONG

One of the modern musical masterpieces of the world is Dvorak's "The Symphony of the New World," in which we hear the majestic march of the Largo. When you listen to it, you hear all through familiar notes that haunt you. Where did you hear them? Then you realize that you are listening to a masterpiece that has been woven out of the familiar melodies of the Southland, the old spirituals of the Negro people, born of the sufferings and sorrows of the days of slavery, dipped in the tears of exile and separation and baptized into the hope of freedom. The master musician has taken all these familiar melodies and has lifted them up into a symphonic masterpiece; and through it you hear the voices of a redeemed people singing their song of hope, and giving expression of their faith.

So with this new song of Moses and the Lamb. Its music is woven into a majestic triumph song out of the sufferings and sacrifices of all the past. There is nothing somber or minor about it. Its majestic, martial music is set to the theme of victory. It is the song of life over death, of joy over suffering, of resurrection over Gethsemane and Calvary.

Hugh T. Kerr in *Music and Religion* edited by Stanley Armstrong Hunter; the Abingdon Press.



### Evangelism at Cass Church

(Continued from page 286)

tion officer, those who have influence in the matter of employment, the Welfare worker, all are called on to work with the head of the clinic depending on what the case requires. These workers have always been found eager to give every character of assistance possible. Agencies like these are the tools artfully and aptly wielded in the cause and for the sake of the spiritual victory.

Finally there is to be considered another phase of the task. The evangelism is but initiated in the clinic. It must be a continued evangelism. There will be a sequence of contacts. In fact the worker will need to go along on the venture with the seeker. The rebuilding requires a continuance of pointing upward, of stressing the need of pure thought or of the exercise of faith and the emphasis on the indispensability of prayer. It becomes the evangelism of comradeship. There are attachments to old environments, associates, ways of living, that must be severed. That new spiritual life like a tender seedling, must be protected from rough winds and inimical weeds until it becomes a staunch root and sturdy stalk. In the meantime the seeker is being brought into Christian fellowships that are strengthening. He or she is interested in right activities and made a creature of a new moral and spiritual climate. During the past two years the pastor of Cass Church has had six young men and women in his home for periods of from four to six weeks, where he and his family have provided the comradeship for these delicate, difficult, first days.

Here are a few examples of the clinical and comradeship evangelism. Jim stood in the rear hall of the church just before the evening service. Some friend had succeeded in getting him to come to the young people's service. The pastor approached him and introduced himself. They chatted for a minute. The pastor invited him to stay for the service. He stayed. Later Jim explained that he had said to himself, "Well, I'll give it a shot anyway." That night Jim held up his hand for prayer. At the close of the service an adroit approach gained a request for an interview. A few evenings later Jim unburdened his soul. For three years he had submerged his life in almost every conceivable kind of sin. A fine fellow, only twenty-four years of age, likeable, good background. Back home he had been a teacher in the Sunday school. Now he faced life—broken physically, tortured by impulses that had grown to enormity. Lust and liquor held him in a tight grip. When they had finished they knelt in prayer. His prayer was fervent, real, committing. They shook hands later. The Kingdom had welcomed another wanderer. A week later Jim came to church. It was apparent that something was desperately wrong. "I'm licked," he said, "I stood it all week, but the old crowd kept at me. They called me a baby for going to church. Finally, Saturday night I gave in. I guess I can't

do it?" There followed a quiet talk in the study that ended in a transaction. Jim had agreed that for four weeks he was to be in the hands of the preacher. He was to live in his home and be under his guidance. Jim came up trunk and all. Then began the fight. What a fight it was! But it ended in victory. New hopes, new friends, new desires. These were the products. And Jim is a valued member of the church today.

He stood just inside of the door near the church office, cap in hand. "Are you the preacher?" he said. "I am told that you might be a friend to a person who wants to stage a come-back."

Bill and the preacher went into the little room to talk it over. That was the beginning of not only a remarkable come-back but of an equally remarkable career. He was forty years old. A man of unusual mental powers. At one time a reporter for one of the leading journals of the country. At another time head of the personnel department of a great industry. He wrote beautiful verse. His poetry has been published in some of our best periodicals. Bill was a man of rare and diversified gifts. And yet here he was at middle life broken by moral failure of a persistent and vicious kind. Later in a letter to a nationally known leader of the church, he states that conversion, the process of prayer, and a continuing evangelistic concern had built his life anew. Today he holds a large place of civic importance and power. He is the ardent member of a down town mission board. He is the chairman of several committees of his own church. In a multitude of ways he is blessing humanity with his ability to help it out of difficulty and distress.

The clinic type of evangelism will be increasingly employed in the task of human redemption. With the amazing spread of urban civilization and the consequent industrialization and socialization of life the problems that defeat and crush the soul will become increasingly intricate and complex. We must make the more human approach. The church has made a social approach. It needs now to make the personal individual approach. We have known sin in the theological and in the hypothetical. We need now to know it actually as it exists in specific instances. Christ came to save sinners and he can't do it unless we are adept at applying the saving power effectively. With the growing complexity of evil and the accent on human value, evangelism is going to be a clinic matter in the future. It was Christ's way. It is his way today.

#### CARRY THROUGH

"It isn't the job we intended to do,  
Or the labor we've just begun  
That puts us right on the ledger sheet;  
It's the work we have really done.  
Our credit is built upon the things we do,  
Our debts on the things we shirk.  
The man who totals the biggest plus  
Is the man who completes his work."

—Er.

# Gordon Of Boston

## The Romance Of A Great Preacher

By William L. Stidger



William L. Stidger

Dr. Stidger here continues his human interest story of George A. Gordon. He numbers Dr. Gordon among the choice ministers who have preached out of a life overflowing with enthusiasm and ideas. If you did not read the first installment of this, better turn back to the December issue.

### V

#### A Stream of Great Books Ran Through His Life

This is true of most great men. However, I have not seen it emphasized in the lives of the others of this series as I have in the life of Dr. Gordon.

An entire book could be written on the Place of Books in the life of this man. He buried himself in books. He loved the classics, but he did not neglect the current books. He says of Scot's "Lady of the Lake" that there was too much lake and too little lady.

Through a friend of his he calls attention to the value of regular reading, with a challenge to investigate what a vast amount of reading might be done over a period of fifteen years if only fifteen minutes a day regularly was taken for this sacred and enriching sacrament.

It has recently been a fascinating experience to sit with Mr. Edwin Markham for an entire evening tracing back, like a laboratory experimenter to search out every influence that books have had in that great poet's development. From earliest childhood to the last minute of our talk a stream of great books has been flowing through the poet's life, out into which he has reached at will and "What he thought he might require, he went and took the same as me." So has it been with Dr. Gordon.

He says that adversity drove him to books; that the first five years of his ministry in Boston he was so criticised and isolated that this very situation drove him to his books to find comfort and strength with better company.

In a chapter in his own book entitled "The Use of Spare Hours," he deals almost entirely with books and it is one of the richest chapters in his book. In its concluding paragraph he tells a story of Daniel Webster who, concluding a debate with one Dickinson of New York, said: "And, now I am done with

the gentleman; I leave him, Mr. President, I leave him in the worst company in the world, I leave him with himself."

He follows this Webster story with another, telling of how this great lawyer was met by a delegation of friends immediately following this famous statement, and at the conclusion of a speech of welcome to Mr. Webster the welcoming speaker said: "Now, Mr. Webster, we know that you are weary with your work and your journey, and we will no longer detain you; we leave you, Sir, we leave you in the best company in the world, we leave you with yourself."

Then he sums up his reverence and respect for books by saying:

"When young men are left, with open mind, with reverent and receptive hearts, in communion with a selection of the great intelligence of the world, we may say to them truly, 'We leave you in the best company in the world, we leave you with yourself at your best, under the enlightenment and inspiration of the best.'"

### VI

#### There Was a Full Flowing Stream of Love in His Life

First there was a beautiful friendship between him and his mother—closer than most men have; from childhood on.

By a curious coincidence within the week that I write this sketch I have had two beautiful experiences in this beneficent realm of love. The first of the week I was in the studio of Mr. Charles Connick, the greatest living artist in creating church windows, a man who ranks with the masters of all time. We were looking at one of his great Princeton Chapel windows, the Bunyan Window. Suddenly he turned on me and said: "I have a surprise for you. My lovely mother is here. She is the most beautiful thing on earth. The most fun, the sweetest thing. I am

devoted to her." Then he went into another room and brought her forth with all the pride with which a minute before, he had manifested in showing me his great window and telling about it. His face shone like one of his own windows. It was glorious to hear what he put into two words: "My Mother!"

The day before I wrote this article I was interviewing Ed Wynn, the famous Shakespearian Jester of this day; a man who makes humor as classical as Mark Twain or Artemus Ward. We were sitting in the Ritz-Carleton Hotel in his suite. He heard footsteps in an adjoining room, his face lighted up, he forgot what he was telling me about himself, and with boyish enthusiasm exclaimed: "Oh, Bill—here comes my mother. She's the sweetest thing you ever knew. You'll see for yourself in a minute! She is here for my opening night. She has never missed a single opening of mine. She always brings me luck!" She was all that Ed Wynn said. But the most beautiful thing about the interview was the comedian's love for and pride in his mother.

It may seem a strange juxtaposition to put Dr. Gordon in, but it serves to illustrate that deep affection and beautiful friendship that ever flowed as a beneficent stream of love through his life.

He himself tells of how in 1891 when he went back to Scotland after her death he found a shawl that he had given her as a present when he was a boy of thirteen in 1866, and tells of how this illustrates two things: Her Scotch sense of economy and preservation and her love for the little gift he gave her as a boy.

In his book he quotes a little note that he received from her following a cablegram he sent to her on the occasion of his own wedding. This note he had carried around for thirty-five years in his pocketbook:

"My dear Son:

I would like to send a few words of thanks for all your kindnesses to me, especially for the cablegram. I knew by that, that you smiled on me. In the light of thy countenance is life.

Ever your loving mother,

Catherine Gordon."

That this great, busy man carried that note, worn

and torn, for thirty-five years sums all up that I want to say about this stream of mother-love that flowed through his life.

In the opening paragraphs of a chapter on "Marriage and Home" he says:

"The proverb has it that it takes several women to mould into acceptability the average man, at the very least four, his mother, his sister, his wife and his daughter."

"I have never been far away from the influence of such women. One of the best of good mothers, seven sisters, six of whom were my companions, six sisters-in-law, one of the best of good wives, and one daughter, have assisted with much devotion in my education. They have not had an easy task, and in a representative way they all are to appear in the courage and hope of the supreme member of their group, the lady who on June 3, 1890, became my wife."

The dedication of this great book reads:

"I dedicate this book to my wife,

SUSAN MANNING GORDON,

My Incomparable Comrade and Fellow Servant

In the Old South Church, Boston."

His own reverence for this love is illustrated in his preference for a Thomas Carlyle story which tells of how Carlyle, after the death of his wife used to go to Haddington that he might look at the window where he first saw the face of Jane Carlyle.

His general tender understanding of this stream of love that flows through all life is the sympathetic way in which he tells of the love that a certain mother in his church had for an infant child, ugly and horrible looking of whom the mother once said to him: "In him so unsightly to others I see nothing but the beauty of the Lord our God."

## VII

### There Was a River of Religious Truth and Certainty Flowing Through His Life

I want to quote in this connection from William J. Cameron, former Editor of *The Dearborn Inde-*

## COMMUNICANT TOKEN

Here is a simple, yet most attractive, communicant token which was produced by Irving A. West of the First Presbyterian Church, Harrisburg, Illinois. The tokens are sent to each member of the church prior to the quarterly communion. The members sign them and drop them on the collection plates to indicate attendance. Church World Press, Inc., publishers of *Church Management*, can supply you with these cards at sixty cents per 100.



## COMMUNICANT TOKEN

« »

"For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

NAME \_\_\_\_\_

Please sign this card and bring it to Communion and deposit it in the collection plate during the Communion Service.

DATE \_\_\_\_\_

Time of Service \_\_\_\_\_



# The Local Church And Unemployment

**T**HE Commission on the Church and Social Service of the Federal Council of Churches is promulgating the following recommendations to local churches with reference to the unemployment situation:

## IMMEDIATE RELIEF

(1) Every local church should have an Employment Committee, with the pastor or some other experienced leader as chairman, to

(a) Canvass all church members by telephone, letters and personal calls, asking them to find or create part time or full time jobs for more workers in their homes or businesses. Cleaning, repairing, painting, construction work may be suggested. Such jobs should be reported, as a rule, to some community free employment agency, name of which should be published in the church calendar.

Discover also among the congregation those who would give the use of a bedroom in their home to some person recommended by an established agency. Such shelter together with personal friendship would constitute an untold service.

A blank form may be printed on the calendar to be filled in by those who have work or a room to offer or by those needing work as the case may be. Announcement might be made each Sunday on work accomplished by the committee during the week.

(b) Use the church plant to fullest capacity, throw open church parlors or club rooms and provide simple equipment so that people can find warmth, reading matter, games and a friendly atmosphere. Educational classes and vocational training of various types might also be conducted.

(c) The women's guild or missionary society may want to assume as their special concern the care of older women who are finding it increasingly hard to hold jobs. Here there will be many

cases for discreet relief of a personal nature. Food, shelter, friendship, will all be needed. Positions may be found for these older women in homes, looking after children and other work.

(d) The men's association or Bible class might render similar service in caring for the older men.

(e) If the church can expand its service at this time a "church nurse" might be added to the staff. She could help greatly in sickness and relief and advising on diet to forestall hazards of undernourishment and consequent illness.

(f) Provide special speakers for a church service, the Sunday school and Bible classes and young people's meetings, perhaps a labor union representative or a social worker. If one of the unemployed were to speak and tell what it means it would dramatize the problem and bring home the realities of the situation.

An open forum might be conducted for four weeks following Christmas with employers, social workers, labor union representatives, economists, and unemployed workers as speakers.

(g) Secure volunteers to help social and city agencies in meeting the emergency in the community.

(h) Secure increased gifts from all church people for the central relief agencies.

(i) Make financial arrangements with some reliable agencies such as the Salvation Army, Y. M. C. A. and Y. W. C. A. for tickets which can be given to homeless men or women who ask aid on the streets or at the door. These tickets should entitle recipients to shelter and meals.

(j) Urge a conscientious re-examination of personal standards of living that all luxury and display may give way to generous giving to those in need. Wise buying is to be encouraged.

(k) Make frequent pastoral visits in the homes to encourage those out of work and to keep in touch with them.

(1) Inform the membership of the church with regard to any proposed social legislation with reference to unemployment. Write American Association for Labor Legislation, 131 East 23rd Street, New York, N. Y., for information.

(2) Correlate the efforts of the religious forces with those of all social agencies and city, town, county and state and federal government officials for a united program.

(3) Any payment of lower wage rates or maintenance of longer working hours which would tend to break down present labor standards should be discouraged. The government and leading business men have gone on record in favor of maintenance of present wage rates during the depression period. In the case of emergency jobs created for purpose of relief, when only a given amount of money is available, it is better to employ men or women for part time than to employ them full time at reduced wage rates. One of the worst possible results of the unemployment period would be a permanent impairment of present standards of wages and hours.

(4) Child labor and home work should be discouraged.

(5) Negroes and other racial groups should be accorded equitable treatment in the distribution of work and relief.

## PERMANENT SOLUTIONS

(1) Seek to bring about organization of permanent city, county, state programs. Write Directors of Public Welfare, Cincinnati, Ohio, and the New York Department of Labor, Albany, N. Y., for descriptive literature.

Are there any public employment bureaus in your community? Have you investigated methods and fees charged by private agencies?

(2) Remember that unemployment is a recurring problem. Plan now, while distress is all about us, to stir the conscience of your community and focus attention on the absolute necessity of discovering permanent solutions and adopting adequate measures for the prevention of unemployment.

(a) Set up a Conference for Permanent Solutions of the Employment Problem in every community during the winter with expert speakers and general discussion on the following subjects: long range planning of public works; stabilizing industry; national, state and city free employment exchanges; ade-

pendent, Mr. Ford's magazine. Mr. Cameron I consider one of the finest and most religious minds in America.

"I heard George A. Gordon when Boston neglected him, and I heard him twenty years later, in his old age, when his church was crowded with young men. The older he grew, the more clearly the younger generation perceived that he had a torch to pass on, and they crowded around his light bearing arm. I remember him saying that after he had preached out three generations of supporters of righteous causes, he found himself wondering where the next generation of givers, of servants of society, was coming from; but he always found that it came. He looked upon these succeeding waves of the human generations as the ceaseless flow of the divine spirit into the world.

"His appeal to me was, first in his character, a

Gibraltar of Scotch granite, hard, dependable, streaked with hidden fire. He was first of all a man. A man before he was a saint, a saint because he was a man. He would have prayed to be a man before he would have prayed to be a saint. His name for athletics was 'Pre-moral Religion'.

"And, second, was the appeal of his career. In the same Boston where he and his sister had been penniless, he rose to share the city's moral leadership with Phillips Brooks and to become a Harvard Overseer. No wonder he loved America! In that same city, penniless and weak from typhoid, homeless and unable to work, he was given a home by an Irish Catholic woman who was delighted with his intention of becoming what she called a 'Protestant Priest'. No wonder he abhorred religious prejudice all his days!

"And, third, was the influence of his thought. Not always the results of it, but its honesty, its persistence, its method. Whether he was more a philosopher than a theologian, I was never able to make out. Being Scottish, he could not help being something of both. Of course he is given most credit for his work against the old New England theology. That is the way it is usually stated. But to my mind he was a continuator of that theology not a destroyer of it. He dug deeper foundations for it. He was one of the few moderns who saw the essential greatness of Jonathan Edward's thought. He saw in Edwards the foundations of what some like to call a new theology. To Dr. Gordon, theology remained the Queen of the Sciences, the most inclusive form of philosophy. He would have agreed with Walt Whitman:

'For America for today just the same as any day,  
The supreme and final science is the Science of God.'

"In Gordon's theology not a single doctrine of the old New England theology, which is the still older Scottish theology, is dropped. Every doctrine remains, but he drove deeper foundations beneath them. These doctrines were, to him as the tides, constant! It was the scientific explanations that changed from generation to generation, not the tides.

"Instead of creating a new religion, he restored the old on harder terms as to moral implications, and on deeper intellectual preceptions. I think this is important and should be emphasized. He held men to Christian truth on harder terms, but he held them the more strongly for all that. He was, in the truest sense a Fundamentalist. There was no flabby 'liberalism' about him. To him a 'liberal' was one who believed more or less. But he never confused his conception of truth with truth itself. After the fashion of his race he continually worked at his theology, re-designing it, improving it, making it more fit, which is the reason that Scotland has passed from light to light without the disturbances that occur whenever the American conception of Christian truth is amplified.

"I never heard him preach a brilliant sermon, but he always imparted something of his granite and fire. He moved simply amongst the profoundest ideas. Everybody understood him. His power was not in what he said, but in the sense of immense reserve and backgrounds which he created. Homely of face and hard and schrewd of thought, he was a most reverent man in prayer. After he had prayed the service immediately moved up one story. And it was on that higher level that he preached. He was not a very great man, but he was greater as a man than as a preacher. Yet as a preacher all his work was sound and workman like. He respected it, like the good stone-mason that he was."

George A. Gordon had a great illumination. He tells of it in his own way: "There was, at length a great religious experience."

"I recall that experience in Appleton Chapel that has been central in my life; it came like a flash,

it came to stay; it has been a permanent light. One day in Appleton Chapel, weary with work, tired in every nerve, waiting for the service to begin, I asked myself this question: 'What is it all for, this toil and struggle, living in the heart of intellectual conflict, nothing sure, everything called into question, what is the good of it?' Then came this thought: Life stands at the center of the world, human life; whatever cleanses that, whatever redeems it from the power of evil, whatever gives it freedom, whatever greatness and glorifies it, must be true. Religion then, appeared to me to mean sovereign insight into life's meaning, insight that generates power to overcome the world, the flesh and the Devil, insight that brings one into humble but happy service in the Kingdom of God, that leads a man to consecrate his being to the improvement of the life of his kind, and that gives him a song in the night and in the light."

"This fundamental and generative idea came to me in college, and out of it have flowed the faith and service of my subsequent life."

With this tribute to his life by Mr. Cameron, and the story of his own conversion of illumination from his own pen and memory; and with one additional scene and symbol I bring this happy task and interpretation to a close.

He tells of the sheet of water in Franconia Notch called "Echo Lake".

He says that if one is a good singer let him go there about sunset, and sing clearly and slowly: "Nearer my God to Thee". If he will do that and listen presently he will hear coming back to his ear the echo of his own voice and words, magnified and glorified.

But if he sings a ribald song, with harsh voice, torn with discords there will come back to him just what he has sung, and in just the same tones of harsh discord.

Life will bring back to you just what you sing into it. If you sing beauty and love, generosity and kindness into it; Life will give back that same beauty to you. If you sing discord into it, harshness and unhappiness will come back to you.

Such is the symbol of Dr. Gordon's life; such is a symbol of all life.

"For life is the mirror of King and slave,

'Tis just what you are and do,

Then give to the world the best that you have  
And the best will come back to you."

This brave and kindly man gave the best that he had and it came back to him overflowing, and in abundance, like an overflowing river, like a Nile, to bless and enrich the soil of his soul.

Man was marked

A friend in his creation, to himself,  
And may, with fit ambition, conceive  
The greatest blessings and the highest  
honors  
Appointed for him, if he can achieve  
them  
The right and noble way.

—Massinger.



# Sermons Based On Advertising Slogans

By Charles F. Banning

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In this article, Mr. Banning who is the pastor of the Richmond Hill Baptist Church of New York City, gives another striking series for Sunday evenings. There is point and wisdom in many advertising slogans, as he points out in this valuable paper.

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THERE are always a few who attend the evening service, whether the minister's topic is announced or not. There are a few outstanding ministers who will always draw a house full of people, whether their topics are announced or not. For the majority, however, the gathering of a respectable sized congregation presents a real problem. The right use of a series of sermons will help and will be cumulative in their interest. The themes must have pulling power; they must be attractive yet dignified. Whether a man is to employ the sensational method, the shock technique, or not, is to be determined by the location of the church, the personnel of the church membership, the ability of the minister and the purpose of the minister. If he simply wants to build up a congregation to hear him preach, let him resort to sensationalism and begin within a year or two to look for a new parish. If he is interested in building a church, he will take the slower, harder, more permanent, building type of program.

In every attempt to build up an evening service, advertising must be used widely and wisely. Reasonable space can be secured in newspapers for news. Let the minister send a few paragraphs, not of editorials but of news, to the papers early in the week. On Saturday let him leave at the office of the paper a resume of his sermon, to be used Monday morning and he will find most editors willing to cooperate. Paid advertising space, direct mail, bulletin boards, and every method must be used wisely and well. When the minister has secured a crowd, let him set himself to the task of feeding the hungry. If the service is drab, uninteresting, long and tiresome, no matter how much he may advertise, they will not come again.

A series of services the writer used to good advantage for Sunday evening was based on advertising slogans. People see these slogans daily in newspapers and magazine and hear them over the radio. The fact of their familiarity is grist for his mill. People will be interested to know what application he will make of it. Then after the service when they see or hear that slogan, the minister's sermon will come to their minds anew. A new content will be given an old idea. The following is an outline of this series, and

the application given. It might be well for the minister to write to each of these companies and secure interesting information regarding the slogan and its use. Local dealers are always willing to furnish articles for publicity purposes. For example, on the week that the minister used as his theme "His Master's voice," let him display one or more of the well-known dogs listening at the phonograph horn, together with a brief announcement of the service.

I. "HIS MASTER'S VOICE"—This slogan is well known as the trademark of the Victor Talking Machine Company. Everyone has seen the dog in the window at the music store and is familiar with the meaning of the slogan. An amusing turn may be given by describing a cartoon that appeared recently in a daily paper. It showed a man sitting before a radio listening to a sermon. The man was asleep. The cartoon is headed "His pastor's voice."

There are any number of texts that may be used: I Samuel 3: 9; Matthew 9: 9; Matthew 11: 15; John 10: 16. The minister may ask what kind of voice it must be to attract such attention. It must be a familiar voice, a voice of authority, a voice of affection and kindness, a voice of promise.

Every man recognizes some voice as his master's. With some it is the voice of appetite, some the voice of public approval, some the voice of selfish gain, some the voice of home loyalty, others conscience. Some hear the voice of God, calling them to a life of goodness and usefulness. So keenly sensitive was Jesus to this voice that when a woman touched Him in a crowd He knew it. When Thomas doubted Him, He recognized it at once. To be a Christian means to recognize the best as your master and to give the best that you have in return. The best that you have to the best that you know.

II. "BEST IN THE LONG RUN"—In a track meet there are two types of races, the dashes and the distance runs. One requires speed, the other endurance. Very seldom can one man excel in both. On the stock market some stock is bought only for a short time, expecting a quick rise in value. Other stock is bought as an investment, to be held for a

(Continued on page 297)



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## The Sermon Topics

1.  
Love and Courtship
  2.  
Will He Qualify as  
My Husband?
  3.  
Will She Qualify  
as My Wife?
  4.  
At the Marriage  
Altar
  5.  
The Beginning of  
the Home
  6.  
The Romance of  
Parenthood
  7.  
Skeletons in Fam-  
ily Closets
  8.  
Ten Com mand-  
ments for Happy  
Married Life.
- ◆



WILL BE THE THEME OF EIGHT  
SUNDAY EVENING SERMONS  
ESPECIALLY FOR YOUNG PEOPLE

FINLEY F. GIBSON D.D. PASTOR

OCT. 19<sup>TH</sup>. TO DEC. 7<sup>TH</sup>. 1930.  
EACH SUNDAY AT EIGHT P.M

WALNUT STREET BAPTIST CHURCH  
THIRD & ST. CATHERINE STS

### HITS THE BELL AGAIN

SEVERAL times we have called attention to the splendid publicity issued by the Walnut Street Baptist Church, Louisville, Kentucky. It cost the church \$162.00 for the artist's drawing and the printing of 5000 of these four page folders in two colors—black and green. But two thousand people crowded the church to hear the first sermon in the series. And the loose collection amounted to fifty dollars more than it averaged for Sunday evenings during the preceding month. Good publicity pays.

A. M. VOLLMER, Educational Director of the Church has charge of the Promotion and Publicity.



# CHURCH LEADERSHIP

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Following a custom of several months this is a quarterly issue filled with material which should interest the lay men and women of your church. Many churches subscribe for these quarterly issues for the entire official board. They are the number of January, April, July and October. A subscription price of \$1.00 is given for these four numbers; seventy-five cents when five or more subscribe from the same church. Sample copies, of this issue, for introducing the magazine to your laymen, will be sent at a special rate of ten cents each.

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## Sermons Based on Advertising Slogans

*(Continued from page 295)*

longer time. Some churches think of building up big congregations and receiving hundreds into their membership, while other churches look ahead five or ten years and build a program to make their ideals become real.

Homes are like that, too. Some homes think of a new car, a new radio, the latest movie, fur coats and bridge parties. Someone has said, "The modern family wears last year's clothes, rides in this year's car and spends next year's income." Others think that the education of the children will be of as much value as a new fur coat. They think it is more important to live their own lives than simply to try to keep up with the neighbors. They know that a house, furniture, and clothes do not make a home. They choose what is best in the long run.

Some young people's lives illustrate these two points of view. Some young people are near sighted; they see no farther ahead than the next thrill, the next dollar, or the next meal. They quit school to earn money to have a good time. Did you ever hear a grown man or woman, with the intelligence of an average person, say that they were glad they quit school? Rather they always recognize it as a handicap. Other young people see that it is best in the long run to deny themselves now in order that they may gain later. They know they cannot eat their cake and have it, too.

Sometimes temptation comes. "Others are doing it, what's the difference?" Compromise is always short-sighted. Clean, righteous living may cost many good times, but it is best in the long run. The makers of Goodrich Tires say that their tires are best in the long run. The minister is not interested in tires, but in souls and in homes. He is no judge of what is best in a tire, but he knows that Christ's ideals of goodness and usefulness are always best in the long run and stand the test of time.

III. "A CLEAN TOOTH NEVER DECAYS"  
—The makers of prophylactic tooth brushes use this as their slogan. It is no reflection whatever upon their product to say that the slogan represents only one-half the truth. Recently the writer asked a dentist why a tooth had decayed, and the answer was, "You do not eat enough coarse food. A tooth is not made just to be kept clean. It is made primarily to use. If it is not kept clean, it decays; if it is not used, it decays." There never were so many dentists nor so many tooth brushes, nor so many tubes of tooth paste available, yet never were there so many people having trouble with their teeth. Never was there a time when men ate too much predigested food that gives their teeth no exercise. Our teeth decay, partly because they are not kept clean, but largely because soft food gives them no exercise.

Is not this exactly the lesson Jesus made so plain in his parable in Matthew 12:43-46? Had that house been put to some good use, sheltering the home-

less, caring for the sick or aged, the last state of that man would not have been worse than the first. The message of Jesus is twofold. Jesus said that being a Christian was living a life of goodness and usefulness. The varnish of respectability will not take the place of a clean heart. Pious words will not answer the need of the man who was wounded on the Jericho road. A man is not just saved *from* something; he is also saved *to* something. One must not only learn to hate evil, but to love and do good.

Jude closes with a very significant paragraph: "Now unto Him that is able to keep you from falling." He does not say, "able to pick you up after you have fallen; able to clean up a life after it has been soiled by sin" but "to keep you from falling" into sin. It is preventive religion that Jude is recommending here.

The road to healthy teeth is cleanliness and usefulness. Brush your teeth and keep them clean; then use them by eating coarse food. The road to health spiritually is morality, plus unselfish service. "Pure religion and undefiled before God is to visit the fatherless and widows and to keep one's self unspotted from the world."

IV. "THERE'S A REASON"—The makers of Postum assumed that the public are rational, thinking people. They may have learned better by this time, but at the time they adopted this advertising slogan they must have believed it. They assumed that we are all reasonable persons who must be convinced. They assumed that when we are convinced we will act intelligently. They tell us it is not prejudice or superstition, but reason based on fact arrived at by the scientific method which proves that their product is the best. Therefore, as reasonable, thinking people we ought to accept the facts. It is an intriguing, complimentary, challenging slogan. "There's a reason," they say, "experiment and find it."

Science tells us there is a law of cause and effect. The universe is governed by law. For every cause there is an effect, and for every effect there is always a cause. Release a given cause and its effect is sure to follow. Drop a fifty-pound weight on your foot and you are sure to limp next day. Years ago an astronomer studied the planet Uranus. He plotted the curve of its orbit and estimated the time it would take it to circle the sun, but it did not follow his curve. He checked his figures and found that they were accurate, but the fact remained that Uranus did not behave according to his figures. The figures and the facts did not agree. "There's a reason," said that astronomer, and he worked for eight years to find it. The reason was the planet Jupiter, which up until that time was unknown. It was the influence of the planet Jupiter that made the difference between his figures and the facts. Go to a doctor and tell him you have a headache or rheumatism. He says, "There's a reason" and out come your teeth and tonsils.

The minister went into an average home. That

home looked like thousands of other homes which he had entered, but somehow the atmosphere was different. There was a feeling of love, thoughtfulness, courtesy and good cheer in that home. "There's a reason," said the minister and he set about to find it. That home, on the day that the man and wife were married, was dedicated to God. Every meal finds all members of the family bowing their heads in thanksgiving. Each morning finds them all around the father who reads a few verses and leads in a prayer for the day. Sunday finds them all on their way to Sunday school and church. That's the reason. Is that reason in your home?

The minister called in another home and found a woman who for many months had been looking into her own grave. She had an incurable disease and knew that the end was near, yet she smiled and was cheerful and unafraid. What's the reason? She has found a friend and with Him she is more than conqueror. Have you that reason in your life?

V. "EVENTUALLY, WHY NOT NOW?"—You recognize this slogan at once, because it has stared at you from billboards along the way and from full-page ads in the magazines. It is based on a major and minor premise and the conclusion. The major premise and the conclusion are true. Competitors of the Washburn-Crosby Company might not agree as to the minor premise. The major premise is this: Everybody wants the best. The minor premise: Gold Medal flour is the best. Conclusion: "Eventually, why not now?"

Paul had fearlessly preached Christ to Felix. Felix was touched and deeply interested. "When I find a convenient season, I will send for you, Paul." Felix accepted the major premise that everyone wants the good life. Paul had convinced him that the minor premise was true, namely that Jesus Christ is the good life. Felix waited two years and kept Paul in prison. The convenient season never came. How different was the case of Philip and the Ethiopian. The Ethiopian was searching for the good life. Philip pointed him to Jesus. His answer was, "Here is water, what doth hinder me to be baptized?" Eventually, why not now?

Perhaps some have never accepted Christ as their Saviour. Some may have put off uniting with the church. Some may have an evil habit whose grasp ought to be broken. Someone has a task that ought to be accomplished. Some are waiting for a convenient season to perform an act of helpfulness or to tell a friend about Christ. Eventually, why not now? An old Negro once said that procrastination was one of the fundamental Baptist doctrines. Whether Baptist or not, it spells ruin to many people.

VI. "IT CHASES DIRT"—You are all familiar with the picture of the woman of color and of generous proportions, with a club in her hand chasing dirt. It is the slogan of the Cudahy Packing Company of Omaha, Nebraska.



## Billiards In The Church

THE October issue of *Church Management* carried the announcement of a letter contest on "Billiards in the Recreational Program of the Church." We wanted to secure letters from ministers of churches who had actual experience with billiards and had conclusions based on experience. The conclusions might be either negative or positive, but it was essential that the letters be written from this experience.

Some of the letters were merely theoretical letters based on supposition and the judges felt that they did not comply with the terms of the contest. Out

of those which did comply two letters were selected as worthy of the awards. The first award, a Junior Playmate Billiard Table, size 3 feet by six feet, (value \$60.00) goes to Charles A Puls, pastor of the Trinity Lutheran Church, Lawrence, Kansas. His letter appears here. The second award, a Junior Playmate Table, 2½ feet by five feet, (value \$37.50) goes to Oscar Charles Haas, pastor of St. Paul and Zoar Methodist Episcopal Churches, Mount Vernon, Indiana. The letter by Mr. Haas will appear in our February number.

## Your Church Will Like Billiards

By Chas. A. Puls

I DIDN'T know how our people felt on the matter of billiards in the church until I tried to find out. There were no tables in the church when I came—that I was sure of. Whether the men were opposed to the game or simply had not thought of billiards as a part of the social program of the church, I did not know. Personally, I felt that our church should play this game, so I set out to lay the foundations.

One day, I was invited to take lunch with one of the conservative men in our

congregation. As I watched him and conversed with him, there was a question in my mind that I wanted to ask, yet for the moment it was drowned out by my timidity. Courage came with the last course.

"Mr———" I said, "what would you do if we installed a couple of billiard tables in our church?" At first I thought he would faint at the sound of the question. Smilingly, as if glad I asked the question, he said, "If you put in a table or two, I'll be down there at the church

all night." What a surprising answer! Yet not so surprising either, for this man was a broadminded churchman. He was thinking in terms of the men of the church, as well as the men and the boys.

We had just finished our new \$140,000 edifice and our debt was of such a proportion that it would not have been safe to ask that additional money be spent for tables, even if they were known to be necessary. Another plan had to be formulated. Four key men were found who would buy tables of the smaller model for their own homes and who would bring them to the church whenever needed—or leave them there unless needed at home. This gave us four tables.

The first night our Brotherhood met after the summer vacation, we called for the tables. They were set up in the church parlor which adjoins the banquet room. Here the early arrivals could meet and pass the time while waiting for the dinner chimes. While men are usually anxious to respond to the call to eat, this night the men were somewhat reticent to substitute the knife and fork for the cues.

A few weeks after, the men sponsored "Ladies Night." The question came up "should the tables be for 'men only,' or should the rule 'what's good for the men is good for the women' direct our course. The men chose the latter. While the women at first did not make all "spot shots," nevertheless, they would not yield their cues to the racks until the last ball dropped into the pockets when the time for adjournment had arrived.

Our men are "sold" on the matter of billiards, and are demonstrating their belief in their practice. They like billiards in the church because they believe the church rooms furnish the best environment for a sometimes abused game. They like the game because it challenges them with an ever-new challenge, to lower their scores and increase their skill. They heartily recommend to other churches that billiards be given a trial, and predict that the same satisfaction will accrue in your experiment as did with ours.

What is dirt? Ask the housekeeper in the spring-time. Ask a laundryman. Ask any mother as she calls her children in from play. Ask any down-and-outer whose life has been cursed by sin and dissipation. Ask any social worker whose life is given in service among the wrecks and derelicts on the sea of life. What is dirt? When a man changes a tire, he gets his hands covered with grease. He says it is dirt, but it was not dirt when he paid good money to have it put on his car. What is it that the housewife sweeps up and calls dirt? The petals of a flower, torn pieces of a letter she received from a loved one, soil from the garden in which their food is grown, threads from the suit she has been sewing.

What is dirt? Dirt is anything which in its proper place and use is an asset, but which out of place, or wrongly used, is a liability or a curse. A car cannot run without grease. It is not so good on your new suit. Soil makes plants and flowers grow. It causes work when it gets into the living room. Sin is usually something that has been misused, neglected or abused. If rightly used, it would have been a power for good. Jesus said when men got that way they

were lost; they were out of place; they were not fulfilling the purpose God meant for them. He came to seek and save the lost. He wanted to help and save those who were making dirt out of their talents, which might be a great blessing.

The minister might suggest two things that chase dirt out of a life. (1) An uncompromising moral standard chases dirt. Men do not break the ten commandments. They only break themselves against the law. They tell us that any program of Mississippi flood relief must deal with the thousands of tons of "dirt" annually deposited in the mouth of the river. Lives are like that. If a life carries along evil thoughts, wrong habits, ill will, hatred, selfishness, it sooner or later gets into trouble. When an emergency comes, they are unprepared and the home is broken, a life is ruined, or a reputation is shattered. (2) A great unselfish purpose chases dirt. Nothing saves loss of time and effort, nothing saves us from compromise like a great unselfish purpose. It is to life what the track is to a locomotive. If the locomotive keeps on the rails, and goes forward it will reach its destination.

VII. "IT COVERS THE EARTH." The Sherwin-Williams Paint Company advertises that its product covers the earth. Perhaps the same claim could be made by the Ford Automobile Company, Singer Sewing Machine Company, Wrigley's and many others. We are making the application to religion tonight. Religion covers the earth.

David Livingstone said that in all his travels he had never found a tribe of primitive people who did not possess (1) a belief in a supreme being (2) a sense of right and wrong (3) a belief in a life hereafter. Sabatier once said, "Every man is incurably religious." What he meant was that every man recognized forces outside his own life which were greater than he, and with which he tries to come to some basis of understanding and cooperation.

What is religion? Perhaps no two people would give exactly the same definition. Some say that religion is only a habit, like collecting stamps, affording comfort and enjoyment. Some say that it is an elective course in life, interesting, but neither practical nor necessary. There are some who believe that religion

is an evil, making slaves out of men. Some look on religion as a sort of fire escape by which they hope to dodge the results of their own deeds. Some interpret religion as a creed or a system of belief. Some confuse religion with the institution which promotes a certain type of religion.

A study of the word religion is interesting and enlightening. The middle syllable is lig, which comes from the Latin word ligere, to bind. The same root is found in ligament and obligation. A ligament is that which binds the bones together. An obligation is that which binds one to his duty. Religion is that which binds together God and man. It involves a privilege and a responsibility on the part of both God and man. Some people say that their lodge, their family, their work are their religion. This cannot be true. Religions means the binding together of two personalities. An irreligious man is lost, away from home, out of place, an enemy of the good. A religious man is at home with his Brother, in his Father's house. That roof covers the earth.

## Fayette Makes A Discovery




On October 12, 1492, Columbus discovered America.

On October 12, 1930, Fayette proposes to discover how it would seem to go a whole year and not hear a Minister Mention Money

He'd like it!  
We'd like it!!

Queen Isabella pawned her jewels for that first discovery  
But the Official Board of the Fayette Church wouldn't ask you to go that far.

Then—the crew decided to turn back but Columbus proposed that the sails be raised a little higher and that  
They All Stay By The Ship

To you—as a crew of 207 interested subscribers—your Official Board—heretby—  
expresses appreciation of your interest this far suggests a slight raise in your subscription sail hopes your payment thru the year will evidence a desire to stay by the ship.

THE SAIL  
we would like to have  
You Raise  
for the Year 1930-31

\$ \_\_\_\_\_

which if paid with  
a set of 52 envelopes  
divided over the next  
52 months,  
would land the ship

Your committee  
on "Sail" Suggestions  
J. W. Dickman  
C. R. Carpenter

For the church year—1930-31  
I'll raise \$ \_\_\_\_\_

this slip to be signed and handed in at bank or church by  
October 12, 1930  
as my part in discovering how it would feel  
to go a year without hearing  
Money mentioned from the Minister's mouth

The Methodist Church of Fayette, Iowa, starts out to discover how it would feel not to have money mentioned from the pulpit for an entire year. This unique piece of publicity from the college church is worth studying.

## What's Right in Religious Pageantry

(Continued from page 284)

a story. It had no unrelated parts. There was movement which reached a climax. More, its characters while having distinct symbolic value were yet engaged in purposeful action. They tended to become dramatic characters in whom we might take a personal interest and feel our own oneness with their struggles.

Also by viewing the picture of a religious play set in contrast to a pageant dealing with the same theme we were able to see very clearly the superior interest value which individualized dramatic character has over the symbolic type of character so common in pageantry. But we must not be led by this comparison to believe that symbolic characters have no value, nor must we confuse the proper functions of pageant and drama. The religious drama and the religious pageant are twin children of the same mother, the earlier mystery play of the medieval church, and their distinctive values as well as their individual limitations can be seen in comparison. To infuse a certain amount of dramatic quality into a pageant is to add to the compelling power of the pageant, but to exchange all pageantry for drama would be to lose from our church an art form which has its own legitimate and very useful function.

The religious drama deals primarily with individualized characters engaged in moral struggle. The purpose of the religious drama is to reveal character through struggle.

The pageant on the other hand deals primarily with ideas, their history, growth, triumphs or defeats, and their noble or ignoble nature. It is not the function of religious pageantry to reveal character but to exalt a worthy religious idea. Thus we have seasonal pageants

(Continued on page 306)

# A New School For The New Year

## A New Year Message To Smaller Church Schools

By W. Edward Raffety

Professor of Religious Education, University of Redlands, Redlands, California

**F**RANKLY, this article is written to help the smaller church schools, to encourage the workers to put into their schools perennial-pep-with-purpose so that they may make good fifty-two weeks in the year.

So much that is written in religious education journals and books carries a message of significant importance mainly to the well organized larger school whose leaders are numerous and well trained. To such big, efficient schools, our new year greetings: Secure the Standard A (1000 point scoring) or Standard B (500 point scoring) for testing your Sunday church school; choose one and prepare faithfully for its advantageous use; and leap to the privilege which its many stimulating suggestions bring. After years of valuable experimentation, these excellent Standards have been issued by the Education Commission of the International Council of Religious Education (more than forty denominations cooperating). These standards can be secured from denominational headquarters, state councils, or direct from the International Council, 203 North Wabash Avenue, Chicago. If such stronger schools are ready to score their work by departments, the International Council has released departmental standards available as above indicated. Wise use of these measurements will mean a *New School for the New Year*.

### Encouraging the Timid

We believe, however, that thousands of smaller schools in all denominations need just now encouragement to move in the direction of the better day along lines which will be, to them at least, easier. Many schools like many officers and teachers have to be contacted where they are on a lower level in order to be brought to the higher desirable one. The new International Reading Course recently issued is a recognition of this fact that timid church school workers not in a position to start in on the Standard Leadership Training Courses can readily begin even by correspondence this splendid new reading course. The International Council will furnish information. In the same spirit, we are glad to bring to smaller, less advanced schools the message of this article, suggesting as a slogan

### A New School for the New Year

Any superintendent who is vitally interested in his school should lose no time, but help his officers and

teachers to face the facts at the earliest opportunity. He should call together his workers in a special conference for prayer and enthusiastic adoption of the slogan. The first meeting might well be given over to a free, frank discussion of the "old school," with a searching into its weaknesses and its elements of strength. Let someone step to a blackboard and make two columns, heading one with "Our Weaknesses" and the other "Our Strength." Teachers and officers should then, without reserve, kindly, but frankly, talk right out concerning their school so that the worker at the blackboard can tabulate the talk. Graciously to face facts that first night, if all workers are in prayerful attitudes, will mean much for the success of the slogan. Let no one engage in "personalities." Think and pray in terms of a more successful school. Knocking does no one any good. Be constructive, helpfully so, kind and considerate.

Any church with even an "old-fashioned" Sunday school is that far on the way toward a "new-fashioned" one; at least, it can make a gesture in the right direction. Why not make the old school new? This certainly is the plain and first duty of many a church. If this were done sincerely, efficiently, the educational task of the local church would win many friends and more capable leaders. What has been, need not be forever. Obsolete farming implements, vehicles of travel, and machinery are discarded with great advantage to farming, transportation and modern manufacture.

The writer knows full well that the day of big things in religious education has come; that in many communities we should think in terms of the church school, as the inclusive organization for the local church's educational task, with its Sunday church school, its week-day church school and its vacation church school. He believes that in numerous localities in the not-far distant future, the week-day church school, with at least three one-hour periods, will be the church's major expression of its local teaching ministry, and that when this time does come, such churches will then use three or more hours on Sunday for instruction and expression through worship suited to the different age groups.

In the meantime, the small church school, that meets on Sunday, must strengthen itself, the old school must become new, and extend itself through special summer and other week-day classes. It was the



writer's privilege to be the first national director of Daily Vacation Bible Schools for his own denomination, and later the first editor to prepare textbooks for the week-day church schools of his denomination, and he believes in these agencies. He also believes that one of the greatest needs in the whole field of present-day organized religious education is to help the smaller schools to become more efficient. Douglas Mallock puts its plainly,

"If you can't be a highway, then be a trail;  
If you can't be the sun, be a star.  
It's not by size that we win or we fail;  
*Be the best of whatever you are.*"

### Looking Toward Improvement

If the small school conscientiously will adopt the suggested slogan "A New School for the New Year," it ought to mean an honest effort to make the old school new. Certain strong points should be made stronger. Many weak places will need considerable attention to lift them into strength. The good should be made better, and the better, best. Progress is not possible unless the workers intelligently set themselves to an intensive study of conditions as they frankly find them in their own school. Face facts. Move forward. Take no backward steps. Keep up courage, be patient, tactful, prayerful, and intelligently informed on the things that will make your old school new, your small school bigger and better.

The look toward improvement will take four directions in most schools. There will be a check up: (1) on matters of organization, administration, and supervision; (2) on teachers and teaching; (3) on the Christian life and its expression through evangelism, worship, recreation, and service, and (4) on training for leadership.

Before beginning carefully to scrutinize the school, it would be well to have appointed a good, strong committee of fair-minded, painstaking, keen, observing people. These should meet and carefully prepare for their work.

Copies of such questions as are chosen from the many suggested later should be mimeographed or printed. Choose the ones which seem most important. For each item, where a rating is desired, three recording columns should be provided, viz., poor, good, excellent.

### Pointed Questions to Point the Way

It is our purpose to put in a popular way certain questions hoping that they will stimulate workers in small schools to be more ambitious about improving their schools. We do not offer these questions as a scientific measurement. Where trained investigators are available, such standardizing should be undertaken as indicated above.

What is the general tone of the school? And what can the responsible leaders do about it? Is the school sickly and unconcerned about it? Is it vigorous, but dissipating time and strength on non-essentials? Do the chief executives, pastor, superintendent, and others know where the school is heading from week to week? As the engineers in command, where do they propose to take the school for the year 1931? In other words, has anybody or any group set definite goals for the school, and are these clearly before all workers who are responsible for their realization? Is the school adequately, i. e., educationally, housed and equipped? If not, what can be done about it? Why not brighten up the building where the school meets, making it as new as possible during the new year? Does your school have friendly, cooperative relationships with neighbor schools? Does it know about the general church school movement? Does it keep in touch with your general denominational church school board, and your state council of religious education?

Does the school session run smoothly from start to finish, or does it flivver along on two lungs with a wheeze and a knock? Have the officers moved in a groove so long that the groove is a rut, or a grave? Is monotony the monarch of every session? Or is there variety and expectancy? Are there enough officers so that everything that needs to be done can be done expeditiously and efficiently? Are the officers as good as they ought to be for the several duties expected of them? If not, which ones should be changed? Would the officers be willing to read books or magazines, to help them? Are there too many officers, actually stepping on each other's toes, and frittering away precious time on a lot of little things that could be grouped and combined under fewer and better trained persons? Are some officers plain misfits, and what should be done about it? Can they be made to fit, or should others take their places? Is the running of the school autocratic or democratic? Do a few assume too much power? Has anyone actually tried to discover new helpers? We know of a small school that is over-organized, simply because there are in it many capable people whom somebody thought it necessary to put to work. Never create a job merely to honor some one person.

Is the school suffering for lack of organization? This is as foolish as being over-organized. Is the school failing to function along certain well-known lines merely because no one has thought out ways and means and hunted out men and women? What about finances? Are all bills paid? Is the school budgeted? Does the church, as a whole, get back of the school financially? Is stewardship emphasized?

As was hinted already, are the general organizational and administrative methods obsolete, moss-cov-

(Continued on page 304)

# FOR FORWARD-LOOKING CHURCHES—

## FOUR TESTIMONIALS REGARDING THE FINANCIAL, SOCIAL AND MORAL POSSIBILITIES IN BOWLING AND BILLIARDS

"Our Bowling Alleys are a distinct social, moral and financial asset to our Church. Meeting in wholesome surroundings to play this clean sport, friendships are rapidly established. Strangers are brought into the church and become interested members. Two years to the day of our opening, we have repaid over 75% of their cost and from this Fall on we shall have a regular income of no small proportions. All this without one cent of expense to our church."

Rev. Charles W. Tedrahn  
Minister, St. Peter's Evangelical  
Lutheran Church, Chicago, Ill.

"Financially they are a splendid investment. Our income is sufficient from keeping them open five nights a week, to pay \$40 per month on the janitor's salary, provide a men's coach at \$30 and women's coach at \$25 for our athletic program, and in addition to take care of the upkeep of the alleys and our gymnasium."

Rev. John E. Simpson  
North United Presbyterian Church  
Pittsburgh, Pa.

"Bowling is unquestionably the most popular indoor winter sport today. This form of recreation provides opportunity for healthful and wholesome diversion for the largest number of people; old, middle-aged and young, and without any expense to the church. Bowling Alleys pay for themselves over and over again. We issued ten dollar notes, with interest. We were clear of debt in three years. And since then the Bowling Alleys, after paying for the annual upkeep, have been a source of income to the Church."

Rev. Harry Westbrook Reed  
All Souls Universalist Church  
Watertown, New York

"If a man can spend several dollars a week bowling on the church alleys, he can hardly refuse to subscribe to the work of the church. Here is one way of doing it; so that they rather like the treatment. Walden Alleys number only two and there is considerable talk of putting in two more. Boys in the church, to the number of at least four a year, are furnished with the opportunity to make enough pocket money to put them through school and thus ease the burdens of their parents."

Rev. J. D. Harley  
Walden Presbyterian Church  
Buffalo, New York

The same financial, moral and social assets found in Bowling and Billiards by the Churches above are the common experiences of hundreds of Churches. The same benefits may be yours—regardless of financial status—by writing for "Interesting Young People in the Church and the Way to Do It", a free booklet of complete information and details.

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### New School For the New Year

(Continued from page 302)

ered? If so, why not courageously throw them out? Tact will be needed. Sometimes, however, patience ceases to be a virtue. To strike off traditional shackles may put new hope into the workers. It may be that a few old methods will have to go into the discard if there is to be a new school for the new year. What about it? Would the workers be willing to study together some good book on church school leadership? The writer's book would be helpful, "The Smaller Sunday School Makes Good," published by The Union Press, Philadelphia. We heartily commend "Improving Your Sunday School," by Paul H. Vieth (Westminster Press).

Are the main age groups in the school adequately cared for? Do the children's workers need expert counsel? Would a friendly, frank word from one who knows give new zest, or needed direction? What about those junior and senior high school and young people's classes? Has the school provided a supervisor for them who will tactfully prevent overlapping and over-emphasis, and be a general unifier and encourager?

### Aggressive Adult Work Needed

Are the adult classes organized and aggressive? Or have the adults just floated along, week by week, with nobody officially caring? There are great Niagaras of power in church school adults not yet channelled for Christ and His Kingdom enterprise. If some one reading these lines is especially interested in better work with adults in his church school, we commend a new book, "Religious Education of Adults," by the writer of this article, published by Fleming H. Revell Company, New York.

Does the school keep records that mean anything to pupils and teachers, and provide ways of conservation? Have the pupils just drifted into any classes which seemed nearest the door, or does the school have some one who properly enters every new pupil? Many scores of pupils have been lost to the church schools of the country because nobody put them in their right places. Even the small school should be fair to its pupils.

Are the classes properly located for best work, or did they help themselves to spots which to them seemed most desirable? Are the spots, or rooms, in good condition—light, heat, etc.—for physical comfort and real learning?

Does every class have the best possible leader, i. e., the one best suited to that particular group? If not, would a shift in teachers be better? Do the teachers, in the main, mean business? Are they conscientiously preparing for their class periods, or do they courteously meet with the class, and merely hold them together? Do they teach, or do they simply talk, being time-killers and time-fillers until the bell rings? Do they sincerely, joyously share wholesome experiences?

Are they reading any new books at all? Why not suggest that they read that stimulating and sensible book, "You Can Learn to Teach," by Margaret Slattery.

Are all classes provided with the very best teaching materials suited to the experiences of the group? Are the teachers using some of the newer, better teaching methods? Or do they continue to socratize their pupils to the point of boredom, or absenteeism? Do the teachers encourage pupil participation, and how do they succeed? Are the teaching periods helping pupils to meet real life situations and to solve problems of every day conduct, in the light of Christian truth? Do the teachers, any of them, ever go out between Sundays into the highways and byways to live with their pupils, to discover their problems and share their responsibilities? Do the teachers guard their own conduct and hold their own reputations between Sundays in high honor for the sake of influencing aright their pupils?

Are the school's officers and teachers anxious for all pupils young and old to be loyal to Christ and His way of living? Is the school striving to reach all the reachable member-prospects within a reasonable radius of its building? Are systematic house-to-house canvasses made from time to time to make sure of new recruits and new needs to be met? Is some person or group responsible for planning missionary education and missionary giving? Is the great commission great in your school?

Is the school, as a school or by departments, week by week experiencing conscious fellowship with God through well-prepared and well-presented programs of worship? Who looks after the worship periods?

Does the school live to itself, turning a blind eye, a deaf ear, and a palsied or empty hand to the needs of the community? Who cares that nobody cares?

What about the training of leaders? Do officers and teachers have a good leadership library of books and magazines, and a regular weekly or monthly conference? Is there a training class of prospective teachers at the regular church school hour, even a small group of two or three? Is there another for officers and teachers between Sundays? Does the school select and generously send its workers to community training schools, summer conferences, institutes, and conventions? How many of the school's working force have leadership diplomas or certificates for units in the International Standard courses? If none, would they be interested in the new International Reading Course as a starter?

And may we counsel again in closing this article with all workers in the smaller church schools. There are many of the so-called smaller schools that have made themselves most efficient. Remember those lines:

*"It's not by size that we win or we fail,  
Be the best of whatever you are."*



# A MODERN TEN COMMANDMENTS FOR CHURCH SCHOOL OFFICERS AND TEACHERS

By H. M. Thrasher

## I.

Thou shalt love and worship the Lord thy God, spending some time in secret prayer and meditation each day, that thou mayest become Christ-like in thought, word and deed.

## II.

Thou shalt never place an idol of self-indulgence nor of social interest before the ideal of unselfish Kingdom service.

## III.

Thou shalt not profane the purity of the Christian Gospel by teaching unholy ideas and ideals.

## IV.

Thou shalt remember the Lord's Day to keep it holy through regular attendance upon the Sunday morning worship service, or, if this is occasionally impossible, by attending one of the other worship services of the Church during the week.

## V.

Thou shalt honor the fathers and mothers of thy pupils by seeking them for Christ; especially shalt thou seek to lead thine own pupils to the acceptance of Christ and into the membership of the Church, that they may live the more abundant life.

## VI.

Thou shalt not kill the spirit of thy pupil with unkindness; neither shalt thou kill the spirit of thy class through lack of discipline.

## VII.

Thou shalt not adulterate the purity of thine own cross-purchased soul by indulging in diversions which cannot be taken in the name of the Lord Jesus.

## VIII.

Thou shalt not steal the time of thy class or school by being tardy or absent without just cause or without notifying thy superintendent.

## IX.

Thou shalt not bear false witness by neglecting to improve thyself as a teacher; but thou shalt seek to grow through wide reading, deep study, and the taking of Standard courses in religious education.

## X.

Thou shalt not covet the class or position of one of thy fellow teachers or officers, but thou shalt remember that even the Great Teacher came among men as one that serveth.

# THAT THEY ALL MAY BE ONE

John 17: 21

All one! The vision of our Lord  
As, o'er the long, unresting roll  
Of centuries of strife between,  
He saw the travail of his soul.

All one! Desire of every mind  
That once the kindling touch hath known,  
That fires the purpose and the will  
To make the ways of God our own.

All one! Spur to our ministry:  
Not slogan, and not shibboleth  
Of dogma's champions, but the cheer  
Of brothers in the common faith.

All one! The opening of the eyes  
To living truth in others' creeds;  
A unity of loyalties,  
For faith that lives in living deeds.

All one! The breaking of a day  
Still at the dawn—full noontide far;  
But thanks be unto Him we love  
For daybreak and the morning star.

—Herbert L. Caulkins.

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### What's Right in Religious Pageantry?

(Continued from page 300)

which aim to make both clear and attractive the basic idea of Christmas or of Easter. Again we have historical pageants which aim to present in inspiring review the history and growth of an institution, of Christ Church or Brainford College. And all this has its place in our church program. For although the primary interest of the church in the salvation of individuals will lead it inevitably to value the drama more highly than the pageant yet even the process of individual salvation often profits by the skillful glorification of the abstract ideal.

If the pageant be both beautiful and interesting its very escape from the realm of the particular may do much to uplift and strengthen the hearts of its audience. Mary Smith who is taking in washing to send her children to school may suddenly catch a breath taking vision in the pageant's symbolism of the eternal beauty of the ideal of sacrifice and be sent home to find new joy and dignity in her wash tub. And any pageant which can so glorify the common drudgery of men by escaping its particulars for a glimpse of its ideal beauty is well worth while.

To help in the selection of successful pageants for use in the church auditorium I append a set of questions which may be asked about any particular pageant under consideration. If these questions can all be answered in the affirmative, one may feel fairly well assured that the production will be worth the time and effort placed upon it.

1. Does this pageant develop a single, worthwhile religious idea?

2. Do all the elements in the pageant move toward this one goal?

3. Has the pageant movement? Does it tell a story and bring it to a meaningful climax?

4. Are there dramatic elements of moral struggle and choice?

5. Are these elements of struggle and choice dignified by beautiful symbolism? Can each individual in the audience fit his own particular struggles into the ideals symbolized in the pageant and so come to feel his strivings toward the good take on a spiritual sublimity?

6. Has the pageant pictorial beauty and dignity?

7. Is the musical setting one which fittingly bears out the idea content of the pageant with imaginative power and dignity?

Some suggested models for study of the various types of pageants are:

The Seasonal Pageant of the pantomime type:

*The Christmas Pageant of the Holy Grail*, by W. Russell Bowie. Published in pamphlet form by the Abingdon Press, New York City and Cincinnati Ohio. Price 25 cents per copy.

The Seasonal Pageant With Speaking Parts:

*The Triumph of the Defeated*, an Easter pageant by Fred Eastman. Published by Samuel French, 25 West 45th Street, New York City. Price 85 cents per copy. (Royalty \$5.00)

The Historical Pageant:

*A Pageant of the Pilgrims*, by Esther Willard Bates. Published by the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts. (Royalty \$10.00 or \$5.00 if no admissions are charged)

The Pageant Dealing With General Timely Ideas:

*America's Unfinished Battles*, by Fred Eastman. Published by Samuel French, 25 West 45th Street, New York City. (Royalty \$5.00)

Fleming, D. J., *Ways of Sharing with Other Faiths* (Association Press)  
Boreham, F. W., *The Silver Shadow* (Abingdon)  
Elliott, S. A., *Expectation Corner* (Revell)  
Gannett, W. C., *Blessed be Drudgery* (Beacon)

### A PRAYER

Our Father God, to whom all praise and honor should be given among men, we thank thee for the high gift of music whereby our hearts are uplifted to realms beyond this world of toil and care.

For the genius of all who have interpreted heavenly mysteries to us through this ethereal agency, we thank thee.

For the response we find within ourselves to the appeal of music we give thee praise.

Attune our hearts to the symphony of thy heavenly grace, that we may evermore understand thy will for us in our daily lives, and realize increasingly the peace thou wouldst have us bear in our souls.

Teach us to praise thee with all our hearts and lives; thou who art forever holy.

Through Jesus Christ, our Lord. Amen.  
Lloyd C. Douglas in *Music and Religion*; edited by Stanley Armstrong Hunter; The Abingdon Press.

## The Preacher's Lending Books

By Samuel Gardiner Ayres

MANY preachers share their libraries with members of their flock. We remember that, many years ago, a recent convert borrowed from our parsonage library Watson's "Institutes." The poor man's hunger to know what it "was all about" led him to read and reread it and when it came back some months later it showed the marks of much reading and rereading. That work exerted a great influence on all of his life and he became one of the substantial men of the community in which he lived. We imagine that many ministers miss fine opportunities for soul winning and soul building through their libraries.

Among the books which came to our library in a preacher's library donated to us after his death was a copy of "A Man's Faith" by Wilfred T. Grenfell (The Pilgrim Press). On the fly leaf these words were recorded "Please read, Write your name and pass to some one else and eventually return to—"

Pastor." Below this twenty names were written, eight were married women, seven were unmarried women and five were men. There are so many fine books today suitable for this purpose. One that has helped many "shut-ins" is "The Philosophy of the Wheel Chair" by John L. Cole (Abingdon). It tells of his own hospital experience and what it did for him.

Here are a few books that will be helpful for older Christians:

Rall, F. H., *The Meaning of God* (Abingdon)

Fosdick, H. E., *The Meaning of Faith* (Association Press)

Jones, E. Stanley, *The Christ of Every Road* (Abingdon)

Matheson, George, *Times of Retirement* (Doran)

Quayle, W. A., *The Dynamite of God* (Methodist Book Concern)

The following will be of especial value in aiding the younger Christians:

Fosdick, H. E., *The Meaning of Service* (Association Press)



### LETTER TO NON-RESIDENT MEMBERS

The following letter was sent by H. M. Thrasher, pastor of the Methodist Episcopal Church of LaFontaine, Indiana, to the non-resident members of the church. A postal card was also sent asking some information regarding their present church habits and address. Some of the people who received the letter and made replies had reached the point where the church was nearly forgotten.

September 4, 1930

Mr. John Smith,  
Middleville, Ind.  
Dear Brother Smith:

It is the wish of the minister and people of this church to keep in vital touch with those members and friends who may not live in the immediate vicinity of LaFontaine. In this manner we hope to renew and to maintain spiritual and social contacts which might be broken otherwise.

So, in order to become better acquainted and to continue that friendship, I am sending you this pastoral letter. Enclosed you will find one of our recent Church Bulletins. Also enclosed is a self-addressed reply post card with questions concerning your correct address, present church attendance, members of your family, personal word to your home church, etc. We would appreciate it very much if you would fill out the reply card and mail it at your earliest convenience. We need this information for our church records and would thank you very much for it.

In addition, we would be very glad to receive a card or letter from you with any additional news or information which you think may be of interest. We wish to publish all such communications from our absentee members so far as we have space in our Bulletin. So any word from you would be greatly appreciated. We want you to feel that you are an integral part of the LaFontaine Methodist Episcopal Church. Any time you are in LaFontaine, you are cordially invited to call at the parsonage, or, if on a Sunday, we invite you to attend the church services as well.

Thanking you for an immediate reply, I am

Sincerely yours,  
In the Service of Christ and Church,  
H. M. THRASHER,  
Minister.

### VICTOR ISSUES REVISED EDITION OF FREE DIRECTORY

The Victor Directory of Film Sources, "Where to Buy, Rent and BORROW 16 m/m Films," has been completely revised and the new volume will be ready for distribution by the middle of November.

The Victor Directory is distributed free of charge to owners and prospective owners of 16 m/m equipment. It is published entirely at the expense of the Victor Animatograph Corporation, as no charge is made for the listings and no advertising has been accepted for its columns.

That the directory has been, and is, an outstanding contribution to the world of non-theatrical motion pictures has been evidenced by the great demand for the volume and the fact that ninety per cent of the recipients of the first edition have requested that their names be placed on a permanent list to receive future editions of the directory.

The listing of producers equipped for sound reproduction (synchronized or in sequence), and of laboratories with facilities for reduction printing is an improvement that will render the directory even more valuable than before, especially in view of the rapid progress that is being made in connection with 16 m/m talking productions and sound equipments, and the greater trend toward the use of talkies in commercial and industrial circles.

For a copy of the new Victor Film Directory, address Film Directory Editor, Victor Animatograph Corp., Davenport, Iowa, mentioning this magazine.

## « HALL ORGANS »



IN the heart of colonial New England, at Bridgeport, Conn., is a worthy HALL installation. It is in the United Congregational Church, one of the best known churches in New England. . . This is a recently built church of striking colonial design, and no less striking in design is its beautiful three manual HALL organ. Mrs. Elmer Beardsley, prominent recitalist and critic, is organist. Rev. Dr. William Horace Day is the minister.

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### HELD IN OUR FATHER'S HAND

I read the other day a story of a hermit. He saw that the world was very wicked, so he left it, and crept away into the desert, and dwelt in a cave. And, sitting there in his cave, brooding over the iniquities of men, it seemed to him that, if God were really just, he would destroy the wicked world. At last he grew angry, and vowed a vow. He vowed that he would hold out his hands towards the skies in supplication and never withdraw them until fire fell from heaven upon the world that was forgetting and insulting God. He rose and stretched forth his hand. Day after day he held it there till it grew rigid and stiff. It was like the arm of a statue. One day a little sparrow came and perched upon it. Its mate followed. They built their nest in the outstretched palm, and soon the

mother bird brooded over her little ones there. And then the hermit caught himself trembling lest, in his semi-slumbers, he should allow his arm to move and dash the fluffy little things to destruction. And he asked himself why he was so anxious that no harm should come to the sparrows. And he found that, although they had never done anything for him, he had come to love them, and would rather perish than destroy them. And then it flashed upon him that that was exactly why God did not destroy his world, although it did nothing to please him. He held it in his hand and loved it. That is why each prodigal son is the object of the father's solicitude. That is why the most wayward has a place in the father's heart.

F. W. Boreham in *The Blue Flame*;  
The Abingdon Press.



# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### **Preachers and Preaching**

**The Prophetic Ministry**, (Yale Lectures on Preaching for 1930), by Bishop Francis J. McConnell. The Abingdon Press. \$2.00.

Any Christian leader who goes to Yale to deliver a series of lectures in The Lyman Beecher Lectureship on Preaching is indeed courageous these days. The speaker in 1930 follows fifty-five others, each of whom has made a contribution to the worth while homiletical literature of the Christian world. Some of the volumes in the series have been interesting in that they have stated beautifully the trend in preaching at the time of their delivery. Some have been interesting in that they gathered up the best thought of the generations upon some particular phase of the minister's work. Some have been interesting because they have seemed to be the very soul of a great personality for God that speaks through the lines on the printed page. Some have had a definite message to the particular decade in which they were delivered; some have had a message which was more needed in a later period.

The lectures this year were delivered by Dr. Francis J. McConnell, who modestly describes himself on the flyleaf as "one of the Bishops of the Methodist Episcopal Church." His theme is The Prophetic Ministry. It is a volume which for style, depths and importance of message deserves to stand on the library shelves besides any previous book in the long series.

Certain folks will not care for this book at all. It will be thrown aside by the minister who hopes to scan it quickly for material with which to speak to his congregation next Sunday morning. It will be uninteresting to that preacher who sits in the marketplace day by day listening to the trends of thought and weaves them together in pretty phrases as the substance of his weekly messages. It will be laid aside by that group which delights to revel in a mysticism divorced alike from daily life and New Testament Christianity.

But men in the ministry who feel with Bishop McConnell that there was never so much need as now for the prophetic note in the pulpit will welcome the book and read it carefully with a growing appreciation of the author's comprehensive discussion of a really vital matter. "The starting point for the study of prophecy in its bearing upon our life today," says the author, "is the emphasis upon the human ideals, that emphasis sounded as the prophet sounds it, by direct announcement, or proclamation, without necessarily any elaborate attempt at argument or persuasion. The prophetic ministry is one that gets moral values, stated in human terms, enforced upon the common consciousness.

The prophetic idea of God, that of moral intimacy between God and man, is the theme of the second chapter.

The third chapter on The Prophet and Mysticism concludes with this little paragraph:

"Mysticism is like radium—enormously powerful and incredibly beneficial for mankind, and exceedingly dangerous. The prophet with his keen awareness of moral values is the expert most capable of handling it."

There is an excellent lecture in which "The Perils of Prophecy" are discussed. It is the duty of every prophet to keep his radicalism prophetic, or moral. Some of the perils which are treated are the prophet's danger of letting his zeal overtake his accuracy in truth, the prophet's tendency to be lured away from his main task by the multitude of calls to human helpfulness, the prophet's danger of forgetting that he is not the only factor used by God to advance the cause of religion in the land.

The final chapter, Jesus and Prophecy, ends with this truth, "The foes which the followers of Jesus have most to fear today are those which hold to the forms of Christianity while minimizing or disregarding its prophetic content and spirit."

We cannot all be prophets, but we can all get more of the prophetic note in our ministry. A study of Bishop McConnell's book will aid in no small degree. C. H. N.

**Why I Believe**, by Teunis E. Gouwens. Cokesbury Press. \$1.00.

This book contains six sermons by the scholarly and brilliant young minister of the Second Presbyterian Church of Louisville. The titles are as follows: "Why I believe in God", "Why I Believe in Jesus Christ", "Why I Believe in the Bible", "Why I Believe in the Church", "Why I Believe in Prayer", and "Why I Believe in Immortality". These messages are brief, clear-cut, positive. The viewpoint of the writer will appeal to the man on the street who wants to discover what it is all about in the realm of religion, and it will be equally satisfying to the saint who is accustomed to sit Sunday after Sunday in the House of God.

The book is happily free from the dogmatism which has characterized so many recent discussions of this character. One feels that he could sit down and talk over the entire problem of these six chapters with Dr. Gouwens even though one's opinion about some matters might differ much from that of the author. These messages, in fact, are a gracious, kindly presentation of the essential facts in the Christian religion. C. H. N.

**Life of Phillips Brooks**, by William Lawrence. Harper and Brothers. \$2.00.

The second in the series of "Creative Lives" is a cameo picture of Phillips Brooks, by his successor as Bishop of Massachusetts, William Lawrence.

Here we have a human portrait of perhaps our greatest American preacher who was also one of the most lovable religious leaders of the last generation. It is encouraging to some of us to know that Phillips Brooks was a complete and perfect fizzle as a school teacher, that dull people bored him, and that he believed in preaching his old sermons over again. The book boasts less than one hundred and fifty pages—and yet affords the reader a clear and satisfying understanding of an altogether delightful man. J. R. S.

**Behind the Big Hill**, by Robert C. Hallock and G. B. F. Hallock. Richard R. Smith, Inc. 232 pages. \$2.00.

This book of story-sermons for children is in two parts. The first part is by Robert C. Hallock and gives in a series of 26 six-minute sermons an imaginative account of what happened to the children of Hamelin after the Pied Piper had taken them beyond the Big Hill. These 26 story-sermons form a continuous story and yet each is complete in itself. They are full of surprising, startling and amusing incidents that are sure to appeal to children.

The second part is by G. B. F. Hallock and consists of 30 story-sermons drawn from objects of nature and art, incidents of conduct and special calendar days. P. F. B.

**Homely Homilies**, by W. T. Gunn. Richard R. Smith, Inc. 147 pages. \$1.50.

This book consists of fifty five-minute sermons by the moderator of the United Church of Canada. The majority were published originally in *The United Church Record and Missionary Review* of Canada. The sermons deal with a variety of incidents drawn from the observation and personal experiences of the author: vacationing, canoeing, family, parsonage and parish situations, gardening, fishing, etc. Truths that comfort and brighten life are drawn out of the most ordinary experiences. An idea of what the author does in these sermons is given in his own statement: "They are all on the same plan of bringing together the ordinary, homely, little experiences of family and personal life in which we all share, with fresh applications and interpretations of great Bible truths. All the little stories of the 'Homilies' are pictures from real life, for they are all true."

The book abounds in usable illustrations, stories and sermons to children. P. F. B.

**Under Seventeen**, by Charles E. Jefferson. Fleming H. Revell Company. 160 pages. \$1.50.

Dr. Jefferson adds to his volumes of sermons in this book which is intended

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primarily for boys and girls under seventeen. These sermons differ from the usual so-called children's sermons in being full sermon length. Evidently they were special addresses which occupied the sermon hour in the church service. They have been selected over a long period of time so that one finds some of them are a little bit out of date. But the theology is good. The presentation is effective. The style is clear. There are ten of these sermons. Preachers will find plenty of sermon ideas in them. W. H. L.

**Martin Luther**, by Otto Scheel, (J. C. B. Mohr) (Paul Siebeck) Tübingen M. 37.

The second volume of Dr. Scheel's life and influence of Martin Luther has just appeared in Germany. About nine years ago the first volume of the set appeared being the study of Luther to his life in the monastery. The professor at Kiel has now brought from the press this work showing the transformation in Luther's life which is well stated in the sub-title of the volume "From Catholicism to the Reformation". The set has been done in that typical thorough German style which will make it indispensable to the scholar and the complete library. R. W. A.

#### Youth and Religious Education

**Winning Youth for Christ**, by Paul Judson Morris. Judson Press. 123 pages. \$1.25.

Dr. Morris has been active in religious educational circles of the Baptist Church for some years. At present he is Director of Religious Education and Evangelism for the Vermont State Convention in cooperation with The American Baptist Publication Society and the American Baptist Home Mission Society.

**Winning Youth for Christ** evidently comes out of a career of actual contact with young people. In a very simple non-technical way he lays down what the objectives should be in leading youth to a Christian decision. He clearly defines the qualifications of the leader and suggests valuable ways to reach youth. One chapter is devoted to all the material needed for conducting three preliminary meetings before Decision Day. Another chapter is on "Decision Day in the Church School". The last three chapters deal with the essential for a thorough going follow-up work after the decision.

The author may be well acquainted with all that the modern leaders in Religious Education are saying but he lets very little of it creep into his book. He could have written this book twenty-five years ago, for there is little of the new approach. But that does not wholly discredit the book. In fact we rather warm up to his practical evangelistic spirit. Above all, much of his book is usable. It can be used by the minister as a help in dealing with the young people and it can be used as a text book for a brief course on evangelism for Sunday School teachers. T. C. B.

**Christian Vocation**, by Frank S. Hickman. The Cokesbury Press. 239 pages, \$2.00.

In this volume the professor of the psychology of religion at Duke University makes a very valuable contribution to the ever increasing examination of

religious experience. He limits himself to a study of the factors involved in that type of experience which is summed up under the phrase "divine call" and supplements his conclusions by some illuminating tables of statistics and case studies in four appendices. From numerous examples he tabulates interesting data on the conditioning influences in vocational choice and on the stages of growth in experience. He analyzes the influences which help towards decision for Christian service and also those which lead to failure in that direction. The preliminary chapters trace out the historical development of the idea of the "divine call" and in the last chapter the author is able to offer some sound principles affecting Christian vocation as a result of his own painstaking survey.

The majority of modern studies in psychology are made by men who show little sympathy with or understanding of the significant realities of spiritual aspiration which has always been found in the Christian fellowship. It is important, therefore, when a scholar who is a convinced Christian and a trained psychologist gives us his findings. Dr. Hickman's book probably will have its most direct appeal to those who are engaged in religious education; but it can be commended to pastors, school-teachers and others who desire to deal more effectively with childhood and youth. F. F.

**How Shall I Learn to Teach Religion?** by Blanche Carrier. Harper & Brothers. Price \$1.50.

Religious education is making a new approach to boys and girls. The ultimate objectives are the same as ever although they are being stated with greater clearness and definiteness, but methods are changing, as we gain a truer understanding of human life and of the way it is influenced.

This new volume by Miss Carrier is intended to help Sunday school teachers understand the changes which have taken place in religious education and she has produced a book which no teacher or pastor can afford to miss reading. Most if not all of the ten chapters have been used many times as addresses and are direct and concrete and interesting in their style.

Here are a few samples of Miss Carrier's way of putting things: "It is because they do not understand the reasons lying behind this change of materials that many teachers do not believe in the newer courses," "Young people do not learn through their parents' experience, but through their own in reality or imagination." "There is a decided tendency to enlarge the size of the classes of children and decrease the very large classes of adults."

Miss Carrier speaks from careful study and from large experience. For several years she was in charge of the Dayton Week Day Schools of Religion and is now an instructor in the University of Pittsburgh. J. E. R.

**Marriage and Romance**, by J. Paterson-Smyth. Fleming H. Revell Company. 160 pages. \$1.50.

This book is a series of eleven practical studies of problems of everyday life in the light of scriptural truth. Each study is deeply religious and inspirational. The study on "The Riddle of Life" is particularly good. There are sugges-



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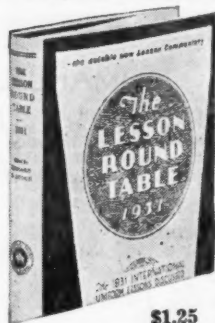
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**The Art of Jesus as a Teacher**, by Charles Francis McKoy. The Judson Press. \$1.50.

This new book by Dr. Charles F. McKoy, pastor of the Green Avenue Baptist Church of Brooklyn, is his thesis presented as a part of his work for the degree of Doctor of Philosophy at New York University.

In spite of this handicap in his approach, Dr. McKoy has presented a book which is interesting to read, and stimulating to thought. The foreword is from the pen of Dr. Herman H. Horne of New York University.

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## Doctrinal

**Preparing the Way for Paul**, by Frederick M. Derwacter. The Macmillan Company. 165 pages. \$1.75.

The author is now professor of Greek at William Jewell College. For five years in his earlier career he was a missionary to Japan. Out of this varied background he became interested in a highly specialized phase of religious history, of which this volume forms the first significant treatment. This phase deals with the attempt of Judaism, prior to and following the advent of Jesus, to spread itself among the Gentiles. The Maccabean struggles developed a new national consciousness which helped to launch the propaganda among the non-Jews.

The rise of the Christian faith under the leadership of Paul coupled with some fatal inadequacies in Judaism itself brought ultimate failure. This readable and convincing study in a somewhat neglected field will attract the attention of those who are interested in the history of Christianity's background. F. F.

**Some Values for Today**, by Oscar Thomas Olson. The Abingdon Press. 150 pages. \$1.50.

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**Solving Life's Everyday Problems**, by James Gordon Gilkey. The Macmillan Company. 233 pages. \$1.75.

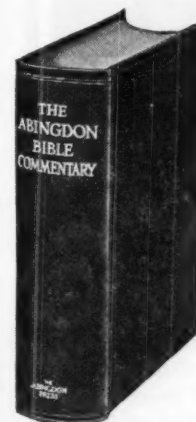
The talented and effective minister of the South Congregational Church, Springfield, Mass., has given us another timely book. In his previous volumes, *A Faith for the New Generation*, *Secrets*

*of Effective Living*, and *The Certainty of God* Dr. Gilkey has proved his power to diagnose some of our fundamental spiritual needs and indicate how those needs can be met by the Christian message. Readers of these books have been aware of Dr. Gilkey's ability to make use of the principles of modern psychology. This ability comes to the front more definitely in his latest book. He takes twelve ordinary life problems, for example, how to take second place gracefully, how to reshape one's personality, how to work without a sense of strain, how to keep up one's courage, and expounds the value of the Christian faith in relation to them. The book abounds in telling illustrations. The style is simple and clear. Every page deals with the real and practical. Ministers will find many suggestions for sermons. F. F.

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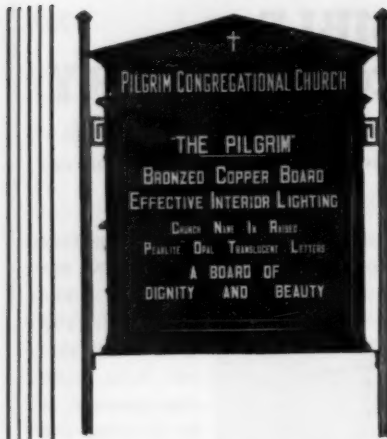
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**Personality and Science**, by Lynn Harold Hough. Harper and Brothers. 185 pages. \$2.00.

Dr. Lynn Harold Hough, professor of homiletics in Drew University, is a voluminous writer, almost thirty books having come from his pen. As one looks at the title of the present volume into his mind there comes a question as to whether Dr. Hough has not wandered from his field. Even a many-sided man cannot write upon every subject and we have not thought of the author of *Personality and Science* as a scientist.

The book, however, contains conclusive evidence that Dr. Hough here, as in divers other departments of knowledge, knows what he is writing about. The work shows a wide familiarity with the findings of science. Its appeal, nevertheless, is to the alert, modern-minded man whose interests are not primarily scientific.

The material in the book is the result of the Ayer Lectures of the Colgate-Rochester Divinity School for 1928-1929.

The publishers give the work the fitting sub-title of "Is Man the Master of the Machine?" This is the basic question which Dr. Hough takes up in the lectures.

As is true of all of Dr. Hough's books, *Personality and Science* is crammed with fine material. Dr. Hough knows books. He is acquainted not only with the writings of his own generation, but he is just as familiar with the products of the master minds of other years, a circumstance which saves him from the intellectual provincialism which is a veritable epidemic in these post-bellum years. Lecture II deals with the achievements of men of science like Archimedes, Franklin, Burbank and Pasteur, as well as with the contributions of lesser lights. Lecture III has to do with the age-old but ever-vital problem of human responsibility. Is man an automaton or is he, as the old-time preachers used to say, "a free will agent"? Here there is inevitably some discussion of Behaviorism. On pages 89 and 90 there is a long paragraph which contains one of the keenest and most effective indictments in print of the fallacy of Behaviorism.

One of the big thoughts of the lecture is that man has two essential problems to solve. The first of these has to do with the harmonizing of the forces of his own life and the second with the harmonizing of the individuals who make up society. He says, "The achievement of individual integration is the task of personal morality. The achievement of social integration is the task of corporate morality."

Dr. Hough's discussion of humanism is refreshing. As he tells us that noble word has been "the bearer of many meanings in its long and brilliant and sometimes checkered existence." Not all writers about the subject know of the varied ideas suggested by the word. To some "humanism" simply means a morality without religion, or a religion devoid of the supernatural. Dr. Hough knows better than this. He knows of Matthew Arnold, of Irving Babbitt and Paul Elmer More and of other literary humanists who belong in a somewhat different world from that of the protagonists of the non-religious ethics. The book scintillates with striking epigrams.

L. H. C.

**Christianity in a World of Science**, by Chester Forrester Dunham. The Macmillan Company, 182 pages. \$2.00.

More than a generation ago Andrew D. White gave to the world his monumental work on "The Warfare between Science and Theology". Since then hundreds of authors have said their say in regard to the relation between the findings of the scientist and the conclusions of the theologians. If a person would take up Dr. Dunham's book and leaf through it in a cursory manner he might wonder if this is not "the same old story in the same old way" but no one can read "Christianity in a World of Science" without being impressed with the thought that the volume contains fresh material of value.

Dr. Dunham's first purpose has been to trace the relation between science and Christianity. This has been done before. The main value of this part of the book lies in its making available in a limited space material which otherwise the student would have to painfully assemble for himself. In addition Dr. Dunham tells of the contributions of science to Christianity and of the influence of Christianity upon science. Among the discoveries influencing science which he claims for Christianity are the ideas of personality, of immanence, of supreme and ultimate values and of high-planned human motives. It is possible, though, that in this the author claims too much for Christianity. Christianity has, for example, taught the great truth of immanence, but it can hardly be said that it is a "discovery" of Christianity.

The book accomplishes what it sets out to do. In the first chapters there is so much material that they are a little hard to read, but the work becomes more human, lucid and illuminating as it proceeds. It evidences genuine scholarship and keen insight.

L. H. C.

### Various Topics

**From Orpheus to Paul**, by Vittorio D. Macchioro. Henry Holt & Company. \$3.00.

Dr. Vittorio D. Macchioro, a curator in the Royal Museum of Naples and professor in the University of Naples, reveals in his volume the influences which shaped the theology of the early Christian Church, and hence some of our own thinking. To many, Orphism is an unknown subject, while there are countless numbers who never look back of the theology which is given them by tradition. Dr. Macchioro's book is thought-provoking. And the questions it raises are pertinent to our own time in that it challenges us to examine the elements that already have entered into our religious thinking, and the ideas which a changing condition of life are wedging into the religious thought of today. A glimpse of the Orphic theology is seen in the following:

"Consider again the Orphic myth. What was the link between the Orphic mystery and the Orphic myth? As I have repeatedly stated, the Zagreus myth narrates how mankind arose from the ashes of the Titans, struck by the lightning of Zeus. From the murder committed by the Titans, the whole of mankind inherits a sort of original sin, from which each soul must be purged. But the soul is a prisoner for some length of time in the body and can

escape and rejoin the original divine essence only by death. It is possible, however, to anticipate this reunion, without being obliged to await death, by virtue of the mystery, which temporarily delivers the soul from its bodily prison, and brings it into touch with the divine essence." R. W. K.

**Evangelism and Christian Experience**, by John S. Stamm. The Evangelical Press, (Cleveland). 321 pages. \$2.00.

There is a need today for a complete statement of the purpose of evangelism. No one can question its apostolic origin or its necessity in the functional life of the church. Evangelism has been injured as much by its friends as its enemies. The greatest injuries have been committed by those who have seen only some particular method and form and then insisted that all of the world must accept their method.

Revivalism has been confused with evangelism. It is one type, unquestionably. But it is conceivable that a Christian may be vigorously opposed to revivalism and yet believe whole heartedly in the principles of evangelism. It is right here that this book will be of help to the average pastor.

Evangelism, believes Bishop Stamm, of the Evangelical Church, is a matter of spirit. And that spirit is broad enough to cover many methods of accomplishment. In the chapters regarding methods he discusses evangelism through the appeal of the beautiful, through literature, through personal work, through religious education, through visitation, through revivals and other methods and plans.

It is a safe, sane and intelligent treatment which should be informing and helpful to all seeking to bring the spirit of Pentecost into their local churches.

W. H. L.

**The Gold Under the Grass**, by Basil W. Miller. Cokesbury Press. 230 pages. \$1.00.

Once in a while there is a writer who can combine history and fact with spiritual reality to produce an inspirational book which it is a joy to read. It must be accurate as to facts. It must avoid "cant" "piety". But on the positive side it must have the content which makes one glad he is alive and anxious to go out and conquer.

This little volume comes pretty close to this ideal. There is gold under the grass we are standing on. We may make diamonds out of difficulties. We can actualize the impossible. There is a glory in going on. These are some of the themes Mr. Miller discusses. Have this volume at hand, in those dreary days when it's impossible to start a heavy volume but the mind must get started.

"On His Knees", comes a little more closely to the heart of conventional religion than some of the other essays in the book. But it, too, carries a message which preachers need in these busy days.

W. H. L.

**The Romantic Story of Schoenbrunn**, by Joseph E. Weinland. 50c.

This is a most interesting story of the first Christian settlement in Ohio. In 1772 a Moravian missionary, David Zeisberger, settled at Schoenbrunn with a group of whites and friendly Indians. The community only lived five years but it erected church, school house and many dwellings. The first civil code in

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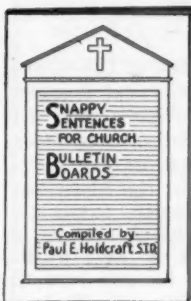
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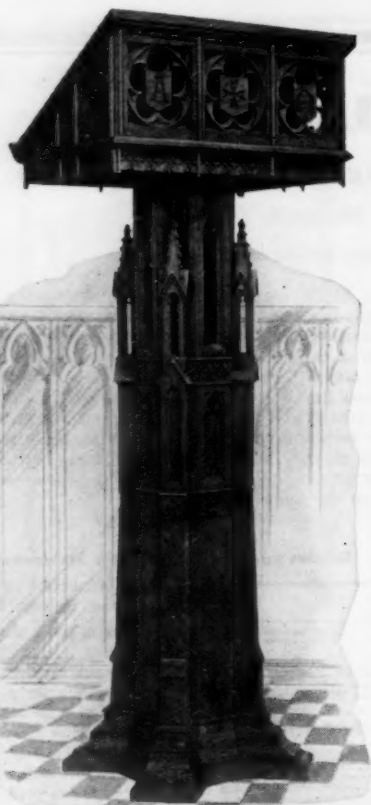
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Jesus and the American Mind—*Luccock*  
The Problem of God—*Brightman*  
Two Years of Sunday Nights—*Smith*  
The Prophetic Ministry—*McConnell*  
The Doctrine of God—*Knudson*  
The Christ of Every Road—*Jones*

### Religious Book Club

The Pathways to Certainty—*Brown*  
Unitive Protestantism—*McNeil*  
The Dream Power of Youth—*Hayward*  
The Puritan Mind—*Schneider*  
The Magnificent Illusion—*Barrett*  
Personality and Science—*Hough*

### The Pilgrim Press, Chicago

The Sayings of Jesus—*Robinson*  
Gandhi of India—*Andrews*  
Procession of the Gods—*Atkins*  
Life's Everyday Problems—*Gilkey*  
Two Minute Stories—*Patton*  
Jesus and the American Mind—*Luccock*  
Methodist Protestant Book Con-

### cern, Baltimore

The Light Shines Through  
—*Various Authors*  
The Prophetic Ministry—*McConnell*  
Things I Know in Religion—*Newton*  
One Hundred and One Hymn Stories  
Sermon on the Mount—*Chappell*  
Streams in the Desert—*Cowan*

### Morehouse Publishing Co., Milwaukee

Prayer Book Reason Why—*Boss*  
Body of Christ (American Catholic Congress Report)

Book of Common Prayer  
The Church (English Catholic Congress Report)  
The Episcopal Church—*Atwater*  
The Life Abundant—*Bell*

### Association Press Book Shop, New York

Pathways to Certainty—*Brown*  
How Jesus Met Life Questions  
Issues of Life—*Wieman*  
In Quest of Life's Meaning—*Van Dusen*  
Jesus and the American Mind—*Luccock*  
Investment Fundamentals

### Blessing Book Stores, Inc.

Speaker's Bible: Minor Prophets  
Mother India—*Mayo*  
Art of Thinking—*Dimnet*  
Ventures in Belief—*Van Dusen*  
Master of Men—*Clark*  
Pathways to Certainty—*Brown*

### Evangelical Book Store, Cleveland

Doran's Ministers' Manual—*Hallock*  
Sermon on the Mount—*Chappell*  
Go Till You Guess—*Wells*  
Jesus and the American Mind—*Luccock*  
Story Sermons for Junior Congregations  
—*Berg*

### Presbyterian Book Store, Philadelphia

The Adventure of the Hereafter  
—*Biederwolf*  
Radiant Religion—*A. Z. Conrad*  
Christ and Culture—*Covert*  
The Prophetic Ministry—*McConnell*  
The Issues of Life—*Wieman*  
Things I Know in Religion—*Newton*

Ohio was formulated. One of the interesting things of this code is that it urged temperance and disapproved of war. In recent years the discoveries of excavators together with the records of the community in the archives of the Moravian Church has made it possible to reconstruct the community. Schoenbrunn is now a state park and is well worth visiting because of the historic lore in the museum and park. W. H. L.

**The Waiting Isles**, by Charles S. Detweiler. The Judson Press. 167 pages. \$1.25 cloth, 75c paper.

This book is a description of Baptist missions in the Carabbean—Porto Rico, Cuba, Haiti and the English-speaking Islands. It is written by one who has spent his life in service to people in these fields and is now secretary of the mission field.

The book abounds in facts regarding the work and will therefore prove an aid to study classes. In fact, the book was written to form one of the units in mission study. It contains seven chapters with questions at the close of each chapter that bring out important parts of the discussion. It gives a historical treatment of the people, politically and

economically. It speaks of Romanism and the work done in Baptist missions by converts. The author who has seen and knows the people is in entire sympathy with them and their problems. The book is full of information that church members need to know.

Although the book is primarily written to inform Baptists of their work, the story of the heroism, self-sacrifice, fidelity to Christ will be welcomed by all Christian people. T. B. R.

**Peter, the Fisherman Philosopher**, by John M. MacInnis. Harper & Brothers. 150 pages. \$1.75.

This study in "Higher Fundamentalism" is an interesting combination of a study of the life and teaching of Peter, an attempt to harmonize post war popular thinking with Fundamentalism, and an outline of Christian Theology. Peter has been selected by Dr. MacInnis because his recorded speeches are simple and depict the most comprehensive religious philosophy in the words of the common people. There is an introduction by Dr. G. Campbell Morgan who highly praises the position and personality of the author.

The work was first published under the auspices of the Bible Institute of Los



Angeles of which Dr. MacInnis was the dean. By a certain group of that institution it was pronounced heretical, the author was expelled, all the books were burned, and the plates were destroyed. Having had his inquisitorial treatment soothed by the expressions of confidence of his friends, Dr. MacInnis has had his book republished by Harpers.

R. W. A.

**Give Prohibition Its Chance**, by Ella A. Boole. Fleming H. Revell Company. 190 pages. \$1.50.

The president of the National Woman's Christian Temperance Union relates the story of the part the women of America have played in the progress of the prohibition movement. The book contains the history of the movement, a survey of the present situation and makes some practical proposals for future effort.

The author's thesis is that the great American experiment of prohibition has not yet had its chance. She believes that the abolition of the legal sale of liquor alone will not prevent the liquor traffic. What is needed at the present time more than anything else is the whole hearted support of the 18th Amendment on the part of all good citizens.

Acknowledging that the prohibition law has not accomplished all that its friends had hoped for it, she concludes with this appeal: "Give prohibition a chance personally and politically. The liquor traffic had its day." P. F. B.

**Under Two Eagles**, by Helen Coale Crew. Illustrated with colored frontispiece and fifteen black and white drawings by Henry C. Pitz. Little, Brown and Company. 298 pages. \$2.00.

I hope I can get across to you the fineness of this book for young people. "Under Two Eagles" is not one of those good things that has to be stuffed down a child's throat, like spinach. It is so tasty and enjoyable in itself that, without teaching a lesson, it does teach one, after all, the lesson of tolerance and appreciation of those who come from across the sea.

Vasily is an honest Polish boy, the son of a poor fisherman. One day in Warsaw he meets by chance the great General Pilsudski who takes a liking to the boy because of their resemblance to each other. The general is one of those who inspire Vasily to become educated. When the boy makes another friend in young Karol of the smiling face and quick wits, he is consumed with the desire for more learning.

How he keeps Karol on the straight and narrow path and yet, realizing Karol's shortcomings, continues to love him, is one of the beautiful parts of this story. Then Vasily's father dies and the boy takes up the man-sized duty of supporting his mother and sisters. When an uncle from America comes to visit them, the family is provided for, and Vasily goes to New York to a new life and more happiness.

He has learned so many things in those early years: that jobs do not fall in one's lap; that he needed to learn about the world; that he must try and try and try, and never be discouraged; that opening a savings account is great pleasure; that he, Vasily, could overcome fear; that great men do not always build with brick and stones, but with characters.

E. Q.

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Attendance	Offering	Present Today	292
Beginners	38	40	Year's 253 gain 39
Primary	55	93	Dec 23 Largest Att. 451
Junior	34	70	Collection 549
Intermediate	93	127	Easter Birthday 72
Adult Dept.	29	172	Sun Apr 7 Missionary 261
Teacher Tr.	8	47	Increase 72
Tea and Off.	21		Star Classes 2478
Total	278	Victims 14	Home Dept. 93
Membership Aim	450	Lecture Mon 19	Cradle Roll 43

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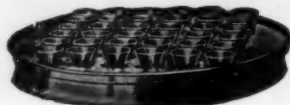
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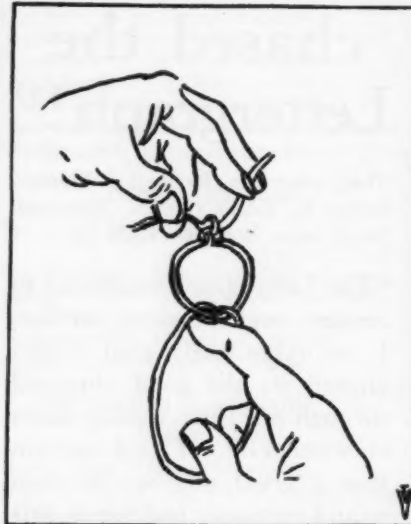
# Where Do They Go?

## A New Year's Sermon For The Children

By Rev. Ted V. Voorhees

THIS sermon is illustrated with a simple little magic trick which is recommended because of its simplicity. In using it, be sure to enlist the help of several of your junior congregation.

The effect: A length of cord or tape, about five or six feet, is used. In this, tie a single knot and pull the ends of the cord, so that you have a loop in the cord. Then have the ends tied securely with several knots. You may ask sev-



eral of the boys to do the knotty work. The object is to get the first knot out of the cord without untying the knots at the end. While you apparently do this in fact, you merely grasp the cord at either side of the bottom loop and pull. This will result in pulling the single knot up to the ends along with the other knots, where it will be lost among its new neighbors. In the illustration, the length of the cord has been shortened, to conserve space.

### THE STORY

Good morning, boys and girls, is everybody happy? You should be, for there is much to be happy about. A New Year, a chance to begin all over again, isn't that worth being happy about? Surely it is. And do you know, just thinking about the New Year made me wonder where the old years go to when the new ones come. And while I was thinking about that, a foolish question came to my mind. It is a foolish question that someone once asked me. "Where does your lap go when you stand up?" Isn't that foolish and funny? Of course it is, but listen, where do the

tears go from your cheeks when you stop crying, or where do the frowns go when you are no longer angry, or where do the smiles go when you quit smiling? There are lots of queer questions, aren't there? But here is another. Where do our sins go when God forgives us? The prophet Micah said that God would cast our sins into the depths of the sea. But I do not know what sea or where it is. Maybe, it is the Sea of Forgetfulness. Do you know where it is? Neither do I.

Perhaps this string will help us. Here we will tie a knot, making a loop, then we will have the ends tied in many knots. Now, I cannot get the first knot out of the string, without untying all the other knots, can I? Step behind the pulpit, or turn your back and perform the trick). But you see! It is gone. Where did it go? You don't know? Neither do I know where our sins go when God forgives them, or where the Old Year goes when the New Year comes, but I am very, very happy that God gives us a New Year and a new chance to try to live without sins. Now, just as the knot is gone, you do not know where; so our sins go when God forgives them. Shall we thank him for putting our sins away, and for a New Year?

(Prayer).

### EVIL TRANSMUTED INTO GOOD

Between Rochester and Syracuse, N. Y., there is some of the finest muck land in the world. This muck land was formerly a swamp. The swamp has been drained, putting at the disposal of the owners an area enormously productive. Why is it so productive today? Is it in spite of the fact that it was once a swamp? No, because of it. The swamp has been a catch-all, into which has been carried the silt, the rich top soil of many hillsides. The swamp had seemed an unrelieved evil; but boldly combated and organized, it has yielded a harvest of good, completely unavailable except for the fact that it had originally been there.

There are many incidents in man's long combat with evil conditions which confirm the observation that evil may be transmuted into an otherwise unrealizable good. Cold, famine, and disease have furnished incentives to man's effort to master the forces of nature. Slavery and war have yielded up an increment of progress in the development of social organization. The evil to be remedied has proven in every realm a key to new stores of knowledge and power.

Justin W. Nixon in *An Emerging Christian Faith*; Harpers & Brothers, Publishers.

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**BEFORE PROHIBITION**

No Comment Necessary

An editorial from the *Pittsburgh Commercial Gazette* of Nov. 9, 1901, says: "There are gambling dens in the city across the river that should be suppressed. There are speakeasies that, like the gambling dens, have become notorious. There are places where even children may obtain beer with other refreshments."

\* \* \*

"In Scranton the licensed saloons keep open on Sunday, unmolested by the authorities, but despite this fact there were from 750 to 1,000 unlicensed bars or tap rooms in the city. There are about 15,000 speakeasies in Pennsylvania," continued Mr. Patterson, "and about 20 per cent of them would pay for licenses if the charge were more moderate." *Pittsburgh Leader*, March 12, 1896.

\* \* \*

Judge Robert S. Frazer in 1908 said: "The Brooks law, according to information coming to the court, has, during the past year, been almost continuously violated by nearly all the retailers and wholesalers in Braddock. It has been ascertained that in nearly all the retail houses in Braddock women have been in the habit of nightly frequenting rooms at the rear of the bar, where they remain until they are intoxicated."

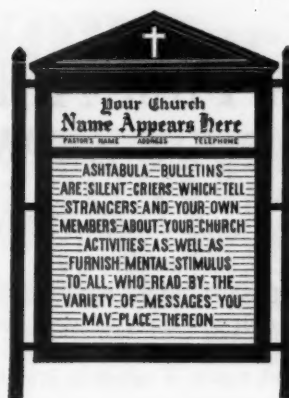
\* \* \*

The *Chicago Tribune*, June 1, 1914, said: "A three months' survey shows that 14,000 women and girls frequented every 24 hours the back rooms of the saloons on Madison and North Clark Streets and Cottage Grove Avenue." There were 7,000 saloons in Chicago at that time.

\* \* \*

Before prohibition the Chicago Vice Commission (1911) upon a thorough investigation of the saloons of the city, reported:

1. That 928 prostitutes were counted in less than 236 saloons where the practice was permitted and encouraged. Four hundred and forty-five Chicago saloons were investigated.
2. That the representatives of 14 breweries were on the surety bond of 63 of the 236 disorderly saloons.
3. That professional escorts were hired to sit in rear rooms to evade police rules, which prohibited unescorted women from frequenting saloons.
4. That children were accustomed to peddle gum and papers in the saloons.
5. That lookouts were employed to stand on guard to watch for officers and plain clothes men. A warning button was usually concealed behind a beer sign or somewhere on the wall, where it could be reached conveniently by a lookout in case of a raid.
6. That children were employed in the saloons. Boys from ten to twelve were employed and girls not over sixteen were seen buying beer at the bar.
7. That Chicago saloons were open past midnight, thus disregarding the law and plying their trade of misery and destruction into the night.
8. That it was common practice for saloonkeepers to pay fines of prostitutes who were convicted in their saloons. In return for such insurance the women would sacrifice part of their commissions on the drinks sold.

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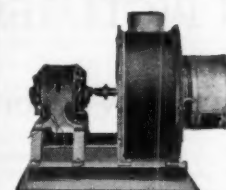
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## A First Aid Kit For Church Workers

By Mrs. C. I. Lau

**I**NFORMATION Bureaus and Travelers Aids are most welcome helps to the person in unfamiliar surroundings, and many a puzzling situation is met and solved through the services of these organizations.

There are places, however, other than large terminal waiting rooms, where phases of this type of work would be appreciated, and not the least of these is the rural community. Its people, too, are on their way and have a fairly definite idea of where they want to go, but how to get there—that's the puzzling thing. They feel sure that there must be information available, but to whom can they turn and hope to get what they need? Few small towns have libraries of any consequence and the rural school libraries are not over supplied with many of the little practical helps that the patrons are seeking.

The people of our community all the way from the lower grades wanting information and materials for use in their school work and activities, on through the high school, to adults of varying ages, were constantly coming to the parsonage, 'phoning or writing us for information on a diversity of subjects. We have something over a thousand volumes in our own library, also indexed files of the early issues of the *Mentor*, about seven years issues of *Reader's Digest* and a large number of agricultural, home-making, religious and missionary magazines.

We also had quantities of really valuable bulletins, pamphlets, mimeographed sheets and clippings covering a wide range of interests, but it was not always easy to lay our hands on the things we were in immediate need of, or wanted, without going through much that we did not want.

It seemed that every one who wanted help needed it in a hurry or waited till the last possible minute, and then being unable to locate anything themselves that seemed to meet their needs, came to us. We therefore decided that if the parsonage was to be a service station or information bureau we must line up our material in a way that would make it easy to find a maximum of material in a minimum of time.

Our first step toward this goal was to purchase sufficient 1 x 12 boards to make six shelves 7 feet long with shelves spaced wide at bottom on to much smaller

spacing between top two shelves in order to accommodate the various size and type of materials we wished to place there. These shelves, together with a small typewriter table, a chair and an old upright desk, were placed in a 7 x 9 room which we had by the use of wall paper and paint, changed from a forlorn looking store room to a serviceable little study and information bureau.

Our second step was to empty a large deep drawer in husband's desk which had previously held wrapping paper, cord, and odds and ends of everything and not much of anything—so far as value was concerned. We then purchased large manilla envelopes 8 x 11 inches in size (9 x 12 would have been better so far as accommodating typewritten sheets of paper unfolded was concerned, but our available filing space was not deep enough to accommodate this size), getting those that open at the end so they could be filed vertically. These were labeled in alphabetic order across open end of envelope, flaps turned inside, materials sorted and filed.

As our envelope file now stands it contains interesting information and suggestions relative to the following subjects.

Agriculture (interesting and unusual phases); Amateur Photography; Anecdotes—Cartoon suggestions; Anniversaries; Antiques and Reproductions; April 1, (All Fools Day); Armistice Day; Art for the Home (American Art Bureau); Babies; Banquets, Toasts and Graduation; Better Homes Week; Birds and Bird Houses; Books Suitable for Children; Books and Magazines (General Guides); Books for Rural Leaders and Farmer's Library; Boy Scouts; Bright Sayings of Little Children; Casts of Characters and Synopsis of Plays Given in local Community (for reference of program committees, etc.); Chalk Talk Possibilities; Child Labor; Christmas; Christmas Tree Growing for Profit; City vs. Country; Clothing; Clothing Extension Projects; Commercial Art; Community Activities; Co-operation; Community Music (song sheets, orchestra, chorus, quartettes, toy symphony, Harmonica Band, etc.); Costumes (for plays, pageants, operettas, masquerade parties); County Libraries; Country Life Conferences; Cut-Out Patterns for Seasonal Handwork (used in D. V. B. S., for writing roll call responses on, decorations

for parties, etc.); Dramatics; Dramatic Possibilities (Material—historical and otherwise, which would lend itself to plays and pageantry); Duplicator Design Suggestions; Duplicator Prints; Easter; Education; Efficiency; Entertaining; Entertainments; Extension Bulletins (Food, Health, Household, Horticulture); Fairs (State and County); Farm Home; Farmers' Institutes; Farmers Week; Farm Women's Clubs; Father, Mother, Home (general); Father and Son (Banquets, fellowship, etc.); Flag Day; Flower Gardening; Food Club; Forcing Flowers indoors; Forestry and Reforestation; Four H Club Work (general); Fourth of July; Friendship Day; Fulton Centralized School (local); Garden (general); Girl's Room Club; Girl Scouts; Greeting Card Suggestions; Ground Hog Day; Health (general); Hallowe'en; Hobbies; Home Dedication Services; House Cleaning; Household Hints; Home Improvements (Furnishings, equipment); Hot School Lunches; House O' Dreams (Plans for ideal houses and homey touches); Inauguration Day; Inspirational Prose and Poetry; Labor Day; Landscape Gardening; Lanterns, Projectors, Cinemachinery; Leadership (general); Leadership Training (religious); Leisure; Lincoln; Mailing Lists (Community lists of all age groups as tabulated from community survey blanks); Marriage; May Day; Memorial Day; Ministers Children; Ministry—Christian Life; Mother and Child; Mother's Day (special service suggestions also Mother-Daughter Banquets and program material); Music (see also Community Music) general music material; Nature; New Year; Obituaries and Cards of Thanks (unusual and especially appropriate materials); Ohio (information about own state, flag, seal, flower, song, and plans for State Night program); Orchard Fruits; Outings for all Seasons; Pantomime; Parent-Teacher Association; Patriotic Material (general); Personality Stories; Potato Club; Psychology; Play Lists; Playgrounds and Equipment; Playrooms (also available scientific toys, decoration and home made toys); Plays in Manuscript; Poultry; Presidents of the U. S. (Clippings regarding, birthdays, administration, human interest material); Prohibition; Public Dinners, Suppers, Menus; Public Speaking; Readings—Monologues; Recreation and the Church; Recreation for Rural Communities; Rural Church (general); Rural Pastors Summer Schools; Safety; Scientific (particularly medical discoveries and results of research of outstanding interest); Service Program of the Church; Showers; Small Fruits; Sociology; Song Leadership (specific); Special Days and Weeks, Nationally Observed; Special Days in the Church Year; Stereopticon Slide Lists; St. Patrick's Day; Success; Summer

(Continued on page 323)

## NOW for the New Year

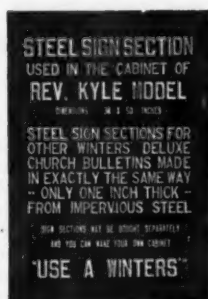
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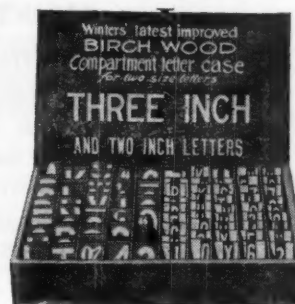
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*By H. I. Schou*

The author, a Danish psychiatrist, wrote this book to help clergymen understand the mentally deranged in their parishes. Preachers face to face with people of all kinds need a knowledge such as this book offers.

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## First Aid For Church Workers

(Continued from page 321)

Camps; Swanton (facts regarding home town and development); Thanksgiving; Things to Make (gifts, novelties, dress accessories, recreation equipment); Thrift; Travel; Tuberculosis Associations; Unusual Religious Programs; Vacation; Valentine Day; Vegetable Gardening; Wedding Suggestions, home and church, formal and informal; Youth and Religion.

After several years tryout of this arrangement, we feel that it is one of our real assets in rendering service to our community. Through the envelope file and indexed shelves we have saved many hours of time, and have had less expenditure of nervous energy than under the old disarrangement and in addition have had the satisfaction of knowing that we could on short notice locate anything we had on any of the listed subjects.

Naturally there are many topics relative to which we have calls for material or information that are not listed in this file because we have this subject matter in our regular library, magazine files or in my kitchen library Home Economics, Education or Child Training shelves.



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# ASK DR. BEAVEN

**Question:** I am a layman. I have read one of your articles in *Church Management* urging wholehearted support of one's pastor. What would you do if a pastor who wanted to organize a men's organization asked an older officer of his church to provide a dinner for the group, the officer agreed and allowed the pastor to invite whom he pleased. In this list the pastor failed to include two of the layman's sons on the ground that he didn't want too many "Joneses," this even though the layman's three sons are all men, active in the church work. Do you blame the layman for withdrawing from the church?

**Answer:** No one knows better than I do that ministers make mistakes and that they need to cooperate wisely with laymen as truly as laymen need to support them. The situation as you describe it, would seem to reflect on the minister. I do not attempt to defend his action, I do not know enough about it, however, I make the following comments.

I assume that most ministers do make mistakes in judgment at times, most people do and there is nothing about ordination that guarantees infallibility, but I think the way to deal with the minister's mistake is to go to him quietly alone if possible, and talk it over with him and call attention to what you consider is a mistake. Most ministers, I think will deal fairly with such an approach and will either correct the mis-



Albert W. Beaven

take or point out a reason for the action. In either case, both the minister and his critic have a good chance to be broadened by the other point of view. I always found I could learn a great deal from almost every one who criticised me. If however, when approached in this kindly way a minister does go into a rage, or denounce the one coming to him, or do any other unwarranted or seemingly unchristian thing, the layman has at least the assurance that he did his part, and had gone as far as he could to co-operate. Very few ministers, I believe, would refuse to meet fairly anyone who came in the right spirit of helpfulness.

It should be clear, however, that just because a minister does not do all the things that a layman suggests, does not necessarily imply that the minister is

mistaken, it may be a matter of judgment and the minister's judgment on that point may be better than the layman's. He is supposed to be a specialist in administering a church, it is his life work. Usually he has had some preparation for and experience in doing it, he certainly has nothing to gain and much to lose if he does make a mistake in dealing with a situation. No one has more at stake than he has, usually, in wanting to avoid an action that will produce trouble, the presumption, therefore, is that he does what he does for the good of the whole group.

Even in so extreme a case as the one you suggest, it is conceivable that it was not wise where a group of men were being called together, probably for free discussion of a new organization, to have too large a representation of one family, particularly if that family was a very dominant or aggressive group or had created a good bit of feeling in the church group on account of possible dictatorialness. I suggest an early and kindly and private and frank interview between pastor and layman on misunderstandings such as this because frequently in this way, by seeing each other's point of view the whole matter can be cleared up.

After all, in the church of Jesus Christ, we are Christians, we are working for the good of the Master's cause, if we work together happily, all of us gain and

(Now turn to page 325)

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CM 12

## Universal Week Of Prayer Topics for Universal and United Prayer

Sunday, January 4th, To Saturday, January 10th, 1931

Sunday, January 4th, 1931

Suggested Topics for Sermons and Addresses

World Evangelization—The Lord's Command. Matt. 14: 14; Matt. 28: 16-20.

World Evangelization—The Divine Dynamic. Acts 1: 6-8.

World Evangelization—Essentials to Success. Luke 24: 49; Acts 2: 1-4.

World Evangelization—The World's Only Hope. Acts 4: 12.

Monday, January 5th, 1931

WORLD EVANGELIZATION: THANKSGIVING AND CONFESSION

THANKSGIVING:

For the fathomless love of God that sought us and redeemed us; that we are the temple of  
God and that the Spirit of God dwelleth in us.

For the help that has come to us by seeing in others something of the beauty of Christ, and  
for any we may have been enabled to lead to Him.

For a growing apprehension by the Church of the extent of its unfinished task.

CONFESSION:

That the burden of the world's need has not driven us more frequently to prayer and effort.  
Of the Laodicean state of so many Churches, and of lack of unity when terrible anti-Christian  
forces are so well organized.

PRAYER:

For a great Church awakening and world-wide spiritual revival.

SCRIPTURE READINGS: Luke 24: 36-53; Ps. 72; Acts 2: 1-18.

Tuesday, January 6th, 1931

WORLD EVANGELIZATION: THE CHURCH UNIVERSAL

THANKSGIVING:

For the fellowship of those of all races who have found in Christ the true meaning of life.  
For the elimination of denominational prejudices and a growing realization of the funda-  
mental underlying unity of all who acknowledge Christ as Lord and Saviour, and the conse-  
quent growing power for world witness.

CONFESSION:

That there are deaf ears that hear not what the Spirit saith unto the Churches, and that  
many have lost their first love and have merely a name to live.

PRAYER:

That love and zeal and life more abundant may characterize each Church so that "Thy saving  
health may be known among all nations."

That the Church may realize that, holding as it does the secret of love, joy, peace, and life  
everlasting, it is debtor to all who have not heard or have not understood the Gospel at home  
and abroad.

That the Church may know how to deal with the drift away from public worship, and that no  
Church may rest content unless souls are being born again within its walls.

SCRIPTURE READINGS: Eph. 4: 1-13; Col. 1: 1; 1 Cor. 12: 12-27.

Wednesday, January 7th, 1931

WORLD EVANGELIZATION: INTERNATIONAL FRATERNAL CO-OPERATION

CONFESSION:

Of prevailing national sins; selfish materialism; disrespect for law; indifference toward the  
suffering and oppressed; gambling; disregard of the Lord's Day.

Of international jealousies and suspicions; lack of international understanding.

Of economic exploitation without regard to human, moral and spiritual values.

THANKSGIVING:

For a growing desire for peace and goodwill, and belief in the possibility of abolishing war.

For the large measure of kindness and benevolence found in community and national life.

For outbursts of righteous indignation against injustice and tyranny in any form.

For increasing international fellowship and cooperation.

PRAYER:

For a Christian settlement of social wrongs, and industrial disputes, a Christian solution of  
international difficulties, and complete religious freedom everywhere.

That men and nations may realize the dangers of wealth, power, and material and scientific  
progress divorced from Christian character and may learn to build the entire social order on  
Christian principles. For a true appreciation of moral and spiritual values, for a strength-

ening of the bonds of the world-wide Christian brotherhood, and for effective world-wide  
proclamation of the Gospel, which holds the only solution for every problem, individual, national,  
and international.

SCRIPTURE READINGS: Luke 2: 1-14; Ps. 67; Isa. 2: 1-5; Acts 17: 24-31; Rom. 13.

Thursday, January 8th, 1931

WORLD EVANGELIZATION: FOREIGN MISSIONS

CONFESSION:

Of failure to realize that the greater and more difficult part of the task of world evangeliza-  
tion yet remains to be undertaken.

Of the failure of so-called Christian nations to be truly Christian in their own life, thereby  
placing the missionary's proclamation of the Gospel under the gravest handicap.

Of the fact that we think too much of missionaries as a class apart, forgetting that every  
Christian should be a missionary—a witness at home or abroad.

Of failure to recognize the fact that Christ's command means that none on earth should be  
deprived of the opportunity to hear of the Saviour's love.

THANKSGIVING:

For evidences of grace in every land and among every race, thus proving that the Gospel is  
the power of God unto the salvation of the whole world.

PRAYER:

That in Asia's two million villages indigenous churches may be planted in numbers sufficient  
to carry on and complete the evangelization of rural areas.

That intercessors may be multiplied for the huge largely untouched regions in Central Asia;  
for India's borderlands and hundreds of native states; specially for closed lands like  
Afghanistan, Nepal and Tibet; and for the neglected problem of the Malays, the unreached  
tribes of New Guinea and Borneo and for neglected millions in the Dutch East Indies.

(Now turn to page 328)





# AREN'T MEN NEGLECTED?

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**BELIEVE THE MAN IN THE PEW** — Hat Holders are needed in every church, fastened to the back of the pews where it will be convenient to attach men's hats—and—for the ladies too—to attach purse and gloves.

### Ask Dr. Beaven

(Continued from page 323)

the cause is advanced, if we can't work together happily, we are all harmed and the cause suffers greatly. No one of us, therefore, can afford to stand singly for his own rights or his own feelings, he is under obligation to the group and to the Master to do his best to get misunderstandings eliminated so the work will advance. This is one of his duties as a Christian and it is one thing the Christ-like spirit will help him accomplish. Far better than quitting the church, or starting an attitude of fault finding against the pastor, or complaining behind his back, attitudes which are easily started, spread quickly, but are hard to stop, is a determination to find a way to understand and eliminate causes of dissatisfaction that exist.

**Question:** I am a pastor of a church with a comparatively small salary. I believe the church can and should pay a larger amount to its pastor. The church has no parsonage though the other churches of the town have. Do you think it would be better to ask directly for a raise in salary or agitate for the erection of a parsonage.

**Answer:** It is difficult to answer your question categorically without knowing more of your people, your town and your own ability to approach delicate questions tactfully. The matter of one's compensation is a delicate matter. To agitate directly for larger salary is to enter a field where one needs to watch carefully or he can spoil his influence. However, with such facts as you have given before me, I will give the best advice I can.

First, there is no reason why a church that can do so, should not be led to compensate its pastor on a fair basis. If the salary is obviously below their ability to pay and their pastor's ability to earn, the condition should be rectified and only harm will come by not changing it.

It is far easier and better, however, if the agitation for the change can be carried on by some one beside the pastor. If he feels the condition he has a perfect right to confer with the normal officials, or with some individual, who can



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bring it to the attention of the officials, the latter way is preferable, I think. It should be allowed to come about in a natural way, nothing but harm usually comes by attempting to threaten a church or force it. It will be far more happy for the pastor, if it can come as much as possible from the church rather than from him. The more it expresses them, the more valuable it is. If it expresses merely the pastors demand and does not express their conviction that he is worth it and it is justified under the circumstances, it will not be a very happy result that follows.

As to the question whether it is better to approach the subject by suggesting a parsonage as additional compensation or by asking for larger salary, this depends on the situation in the community and upon your tastes.

You indicate that the other churches have parsonages, this creates a natural psychology for suggesting that your church have one also. If houses are hard to get, or if rent is exorbitant, or available locations inconvenient, this

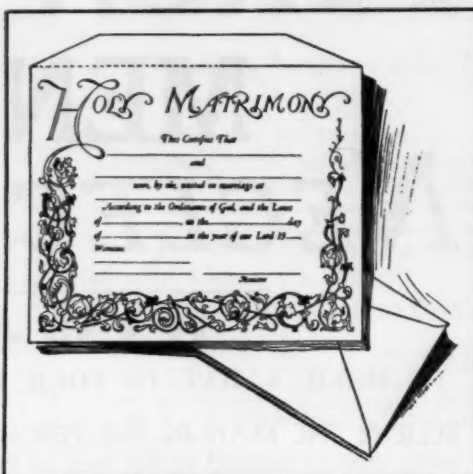


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would seem to urge a parsonage also. By building a parsonage, a church adds to its assets and makes it possible for them permanently to have a better man, a good house is a real consideration, when they are seeking a strong man as minister. Further still if a church owns a house, they are allowed usually some abatement on taxes, which is not often available to a pastor if he owns or rents directly. On your part you can also push harder for the erection of a parsonage as it really is the property of the church and not your own, even though its erection benefits you for the time being. I notice the movement for building parsonages has taken quite a forward step in recent years. In my own denomination, while the number of church buildings has decreased materially in the last ten years, the number of parsonages has largely increased.

If you build a parsonage do not make it too big. Families are smaller and a house has to be heated and lighted and cleaned. This is usually a charge on the pastor and his wife, to say nothing of the charge to the church of painting and repairing a larger house. Make it cosy and normal, not a big barn.

The arguments for salary increase in place of a parsonage are these, it leaves you free to live where you please and control it to suit yourself, it enables you to secure the type of house suited to your family and not have to fit the family to the house, it avoids your having to live near the church with the frequent disadvantages that are involved in this, such as a desire to hold small meetings at the parsonage because the church isn't heated, the tendency to borrow from the minister's wife and from the parsonage because they are handy, when church affairs are planned and a good many other allied problems that rise that have made some ministers' wives denounce the parsonage as forcing the minister's family to live in a semi-public manner and fail to have the sense of privacy to which a normal family is entitled. If you build a parsonage, don't build it too near the church.

## ADVANCES OF MEDICAL SCIENCE

Four great epoch-making advances have been achieved by medical science. The introduction of anesthetics, making possible surgical operations which were formerly out of the question. The better means of controlling epidemics so that Europe is not now at the mercy of the black plague or cholera or small-pox, and our own Gulf cities are not scourged annually by yellow fever. The adoption of antiseptic methods in surgery reducing the percentage of fatality in a way that brings the doxology to our lips. The use of scientific methods in diagnosis by the employment of chemical reactions, the Roentgen rays, blood analysis and all the rest. We see beyond a peradventure that the spirit of truth, which John said was the Holy Spirit, has been leading the minds of men into a knowledge of truths vitally important for the human well-being. We thank God for all this, and we look ahead to still other valued discoveries to be made by those men who choose that form of service. Thus I add to my own strong faith in those unseen aids which may be utilized in times of physical crisis, my confidence in the demonstrated efficiency of medical science.

Charles R. Brown in *Faith and Health*; Thomas Y. Crowell Company.

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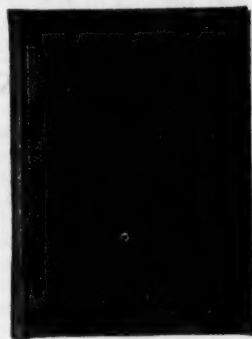
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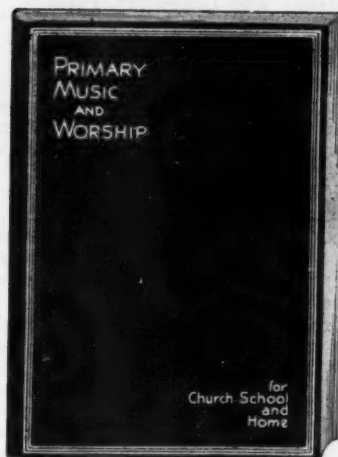


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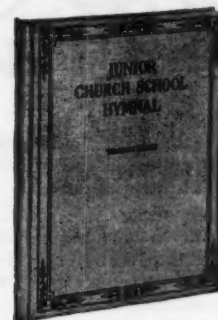


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## ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

#### NEW RESOLVES

The New Year is an encouraging time for new resolves. If you have spoiled the Old Year, there is forgiveness with Him, and there is a New Year now. You have not spoiled it yet. By the grace of God you won't spoil it, like the last.

Accept with hopeful hearts this new start that God has given you, the new clean book not yet spoiled with blots, and resolve with earnest prayer that you will try not to disappoint Him.

Do you know the old school-teacher's meditation on New Year's Day:—

The child came to my desk with a quivering lip,  
His task not done.  
Teacher, I want a new sheet, he said,  
I have spoiled this one.  
I took that old sheet, spoiled and blotted,  
And gave him a new one all unspotted,  
And into his sad eyes smiled,  
"Do better now, my child."

I came to the Throne with troubled heart.  
The Old Year was gone.  
Master, I want a New Year, I said,  
I have spoiled this one.  
He took that Old Year, stained and blotted,  
And gave me a New Year all unspotted,  
And into my sad heart smiled,  
"Do better now, my child."

Paterson-Smyth in *Marriage and Romance*; Fleming H. Revell Company.

#### DOORS INTO THE NEW YEAR

Now this is the beginning of the New Year and a good time for all who have not yet entered the door of the Christian life to do so—the door stands open.

But after entering the Christian life, through this narrow door, among the joys of the new way are the countless "little doors of God" that He places in our path. Sometimes they are little doors of duty, things we think we ought to do, but which seem of little importance at the time. Often they are little doors of opportunity for service. Many a time these doors seem so small in themselves that we do not think they amount to very much, and we are tempted to pass them by without entering, and often do—and we never see what we might have seen if we had opened the little doors of God.

But, looking back over the years, one can see how often little doors of God, when entered, have opened into totally unexpected areas of life and service, and have altered all our lives.

Now for all of us there will in the New Year be many little doors of God, and eye hath not seen nor hath it entered into the heart of man what God

hath prepared on the other side for them that love Him. God help us each to enter our own little doors of God.

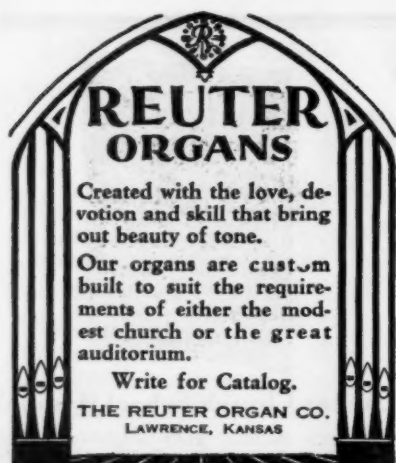
W. T. Gunn in *Homely Homilies*; Richard R. Smith, Inc.

#### THE SOUL NEEDS MORE ROOM

Bishop Quayle used to say: "Give us more room. There isn't room here to grow. The soul needs more room. It must expand. It must mount up with wings like the eagles." Bishop Quayle was right. The soul's capacity to grow is the most convincing evidence of the meaning of Easter time, which is the symbol of immortality.

I read last summer that Leonardo da Vinci, in addition to his achievements as a painter, a mathematician, an engineer, a sculptor, a musician, at one time foresaw that men would fly. He even went so far as to draw a design of an airplane, with all of the details, and wrote under that drawing, "There shall be wings." Yes, "There shall be wings" is true; but it is also true that "there are wings" right now for the human soul. He knows how to fly. He feels the urge to fly. He knows that he has the capacity of immortality. He feels





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the incompleteness of life. He has always counted on immortality. From the earliest Babylonian tombs we find that man counted on immortality. He put in the tombs of dead kings horses and servants and food for the journey. From that day to this, humanity has felt its capacity and lifted up its expectations of immortality; that he would live again.

W. L. Stidger in *The Lesson Round Table*—1931; Cokesbury Press.

#### ETERNAL MOMENTS

One night Bushnell leaped out of bed, caught up into a great joy, crying, "I have found it! I have found the gospel!" He seemed to pass a boundary, he said, beyond partial glimpses and doubts, into a clearer sense of God and his nearness; a change from belief to faith, not an assent to any proposition, but a fellowship with a Father and Friend. Thereafter his preaching had a new dimension—as Tennyson said of a Knight of the Round Table, "He laid his mind on theirs, and they believed in his beliefs"—and in prayer he was a child climbing upon the knees of God and talking to him face to face. On a spring day, under an apple tree, young Beecher lay musing, when a sense of the Love of God flooded him like the soft light sifting through the leaves, transforming all his days and fusing all his faith to the glow-point of vision which never faded.

Whether the vision flash suddenly or dawn slowly, as determined by temperament, it is the Pearl of Great Price to the preacher, the ineffable, all-solving word of his ministry.

Joseph Fort Newton in *The New Preaching*; The Cokesbury Press.

#### HIGHEST POINT OF PRAYER

Bernard Iddings Bell tells of the advice an old priest gave him on prayer. He began by saying, "When you pray, my son, remember that what you are really doing is talking as a child to his father." Then he reminds him of the kind of conversation which he, as a father, would expect and enjoy. Gratitude, confession, and intercession would please him. But the thing he would like best of all would be to have his child come to him in a complete surrender, prompted by confidence and love. This is the way the priest put it: "You would be a queer parent not to find your greatest joy in his spontaneous coming to you and climbing up in your lap and throwing his arms around you, whispering in your ear, 'Dad, I love you a lot. You are a great dad?'" I can think of nothing finer, nothing more to be desired, in the relationship between father and son than just such an expression of love. And our prayer, our communion with God, reaches its highest point when with complete abandon we give ourselves to him and say, "Father, I love thee with my whole heart. I wish to be thine forever." Because I believe this is the best thing any human soul can do, I believe in prayer.

T. E. Gouwens in *Why I Believe*; The Cokesbury Press.

#### SHIRKING DUTY

Sir Michael Costa was a great musical director. It is said of him that once, when a great production was being rendered, he missed the sound of one of the smaller instruments and stopped the recital to discover what was wrong.

As the great chorus of nearly a thou-

sand voices rang out with the deep thunder of the organ, the clanging of the cymbals and the roll of the drums, with violin, and flute, and horn, great waves of rich, grand, powerful music rolled throughout the vast building. And the piccolo player far up in the corner thought to himself, "In all this din of noise the sound of my little instrument will not be missed." So he ceased to play. Instantly, the great conductor threw up his hands and signaled for quiet; immediately they ceased to play, he cried aloud, "Where is the piccolo?" His trained ear missed its note; for him the recital was marred, because the little instrument was not doing its part. You may be sure that God misses your note of praise and thanksgiving if it does not rise to Him, and that all the music of the universe will be richer and sweeter for your part in it, however small.

William E. Biederwolf in *Illustrations From Art*; Richard R. Smith, Inc.

#### OUR PREOCCUPATION IN THINGS

Not long ago in New York City there was an accident in a building occupied by a Five and Ten Cent store. The floor caved in and a perfect avalanche of jim-cracks rained down on the people beneath. There were no fatal results beyond being almost buried in the flood of things. This accident may well stand for what has actually happened in the lives of multitudes. They have been caught in a swirl of things which has come down on them with the result that the inner life has been flattened out. The table of contents of a million minds would just about be exhausted with some such entries as these—apartments, balloon tires, baseball, radios, five-cent cigars, installment-buying, vacuum cleaners, electric refrigerators, tabloids, talkies, overstuffed furniture, sun porches, body squeaks. There is no place for the soul, even in the index.

Halford E. Luccock in *Jesus and the American Mind*; The Abingdon Press.

#### Universal Week of Prayer

(Continued from page 324)

For the Moslem lands of the Middle and Near East and for the Balkans and parts of Europe where the evangelical witness is weak.

For North Africa, Islam's stronghold; for specially needy regions like the hinterlands of West Africa, large regions in Abyssinia, the Anglo-Egyptian Sudan, British and French Somaliland; and for millions in Africa who are entirely unevangelized.

For Latin America, whose importance in the world of the future will be immense.

For the practical success of survey work which is directing attention to the problems and needs of the missionary movement today.

SCRIPTURE READINGS: Isaiah 52; Isaiah 11: 1-9; Matt. 9: 36-38; Mark 16: 14-20.

Friday, January 9th, 1931

WORLD EVANGELIZATION: FAMILY, SCHOOL, AND UNIVERSITY LIFE

THANKSGIVING:

For parents who, amidst the prevalent disregard for the sanctity of the home, foster the spiritual as well as the mental and physical development of their children.

For students in schools and universities who cherish a Christian idealism and are concerned to win their fellows to Christ.

CONFESSION:

Of the decline of family worship, and family attendance at the House of God.

PRAYER:

That parents may realize that there is no substitute for the influence of the Christian home.

That parents may so live as to make it easy for their children to think aright of the Fatherhood of God, and that they may pray unceasingly for their spiritual welfare.

That teachers may realize the solemnity of their responsibility to God and to the world, and discharge it by exercising a Christian influence upon their pupils.

That Sunday School teachers and all workers among young men and women may not rest content until they have brought those under their care to know Christ as Saviour.

That reverence, appreciation, and love of the Holy Scriptures may be found in schools, colleges and universities.

SCRIPTURE READINGS: Deut. 6; Ps. 34; Prov. 4; Mark 10: 13-16; 2 Tim. 2: 1-15.

Saturday, January 10th, 1931

WORLD EVANGELIZATION: HOME MISSIONS

THANKSGIVING:

For the multitude of earnest workers in the cause of Christ, and for the widespread desire that ours may be truly a Christian nation in every aspect of its life.

PRAYER:

That all workers may be brought closer together in co-ordinated effort to reach all ages and classes, so that there may be none in village, town, or city who have not heard and understood the meaning of the Gospel.

That every Christian may be a keen student of the art of soul-winning—may learn how, by prayer, kind words, and helpful deeds, to create opportunities, and then under the power of the Spirit of God to speak words that will live forever.

SCRIPTURE READINGS: Luke 24: 44-49; Rom. 2; Rom. 11.



# WHAT TO DO IN JANUARY

## Special Days

January 1—New Year's Day  
January 6—Epiphany  
January 13—St. Veronica  
January 25—Conversion of St. Paul

## Some Notable Birthdays

January 6, 1412—Joan of Arc  
January 17, 1706—Benjamin Franklin  
January 18, 1782—Daniel Webster  
January 25, 1759—Robert Burns  
January 31, 1797—Franz Schubert

## Other Notable Events

January 1, 1863—Lincoln issued Emancipation Proclamation  
January 24, 1908—First Boy Scout Troops organized in England by General Baden-Powell  
January 4-11—The Week of Prayer

## New Year Resolutions

A good deal of fun is had at the expense of New Year's resolutions, but nevertheless there is opportunity for a good many resolutions at the beginning of the year. The minister will want to make some resolutions for himself and there will be some that he will want to ask the people to join in with him. Bible reading is seriously neglected these days, as well as private prayer. It will be exceedingly worth while to ask the people to join in daily Bible reading and prayer for a definite period between the first of the year and Easter. This will be a definite objective and perhaps the habit will be so entrenched by Easter that many will continue the custom.

## Open House

Some churches have held open house on New Year's Day to great advantage. Where there are facilities, a New Year's dinner can be served, table reservations being made by families or by small parties. In the afternoon an entertainment of music is acceptable. Where the dinner feature is omitted the minister and officers of the church, together with their wives, may hold a reception in the church parlors. A musical program may also be held at night, if desirable.

## The Week of Prayer

Observe the week of prayer. Follow either the plans prepared by your denomination or those of your own devising. Some pastors will do their own preaching while others will resort to assistance from neighboring ministers or from special evangelists. No stated program can be imposed upon a congregation in the observance of the week of prayer. All plans must be carefully decided upon in consideration of local needs. Union services in some localities are advisable, with the cooperating pastors taking turns preaching. By writing to the Commission on Evangelism and Life Service of the Federal Council of Churches, New York City, suggested prayer themes and sermon topics can be secured.

## Annual Meeting

Many churches close their financial year December 31. The treasurer's books are usually kept open for a week or ten days in order to allow delinquent pledges to be paid up. Remittances are usually made to the Denominational Boards during the first ten days of the year. While

## GOD, THE SAVIOUR

By Paul H. Yourd



No one likes to admit being lost. There has been such a revolt from the medieval conception of lost souls and hell and damnation, that today people scarcely think of being lost at all. Modern thinking does not dwell on the terrible imaginative pictures of the torments of the lost in a Dantean hell, but it does consider the fact that a soul out of harmony with God is a lost soul. Such a person is not keeping God's laws, nor is motivated by the divine influence of holy love. Salvation consists, not so much in keeping out of hell, as in bringing one into conscious fellowship and harmony with God. This God seeks to do. He has no delight in seeing any child of His at odds with Himself. If he has willfully forsaken Him, God seeks as the good shepherd to lead him back into His fellowship.

Here divine love is seen in action. God longs for the restored fellowship of His lost child. In some way this intense Divine desire must be conveyed to the prodigal. If God did not care about ever finding him again, or having the broken fellowship restored, He need not concern Himself whatever. But He does care. He does concern Himself. God's love is so great that He sent Jesus Christ with the greatest message of reconciliation that has ever been heard. And in bringing that message, Jesus was willing to sacrifice His life, that the lost may know that God loves them and longs for their return.

Rejoicing in this love of God which makes reconciliation possible, the restored soul sings with George Matheson:

"O love that will not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be."

the minister's business is not primarily with money, nevertheless it is wise for him to take interest in the finances and make a survey of the situation. Careful stimulation will often result in activity on the part of officers that will bring about satisfactory financial results. The minister should not be rough-shod about such matters or he will meet disaster. He should be the most tactful person imaginable.

Many churches will hold their annual meeting sometime during the month. By a little forethought this event may become a delightful affair. A church supper should be arranged; special music should be provided; notices should be sent well in advance to all persons who are to make reports. Careful planning will make the ordinary church business meeting delightful, and an inspirational affair that will help make successful the church's enterprises.

## Teachers Institute

Where cooperation among neighboring churches can be secured a teachers institute should be held. Beginning the first of January the institute can run eight or ten weeks and complete its program before the Easter season. Local pastors and other qualified teachers will make up the faculty. If there is a College or Theological School nearby, help can be secured from these Institutes without much expense.

## Adult Education

Adult education is coming to the fore these days. The organization to further such an enterprise may take the form of a weekly forum or a Bible Class or a special prepared series of lectures for the Wednesday night services. Special lecturers may be secured from neighboring institutions, if there are any. The smaller communities can draw upon the larger cities occasionally for talent. Courses may be arranged along many lines, according to the demands of the community.

## New Members

The weeks ahead are the harvest weeks of the church. The pastor should carefully revise the prospect list. With the assistance of carefully chosen workers, or single handed, these people should be interviewed with the view of securing them for church members. Persistence along this line will result in a steady accession to the church membership roll and if pursued throughout the year will yield larger results than an occasional spasmodic service.

## Boy Scouts

January 24, 1908, marks the first organization of Boy Scout troops by General Baden-Powell. This anniversary falls on Saturday, giving an opportunity for the church that has a Boy Scout troop to observe "Boy Scout Sunday" on January 25. Have the troop attend in a body in uniform and preach a sermon suitable to the occasion.

# ◆ The Editorial Page ◆

## *The Protestant Problem*

A Contributed Editorial by Harry Burton Boyd

THE Protestant churches are faced with a slump in membership, shrinking budgets and smaller congregations. Most pastors do not stop to analyze the condition but hunt feverishly for new plans and methods to fill their churches and coffers. Has it ever occurred to you that we find ourselves in this awkward situation because we have followed for the past decade the line of least resistance?

Immediately after the war organization and activity were lauded to the skies. "Keep the church stirred up" was the popular slogan. Drives of every sort were organized. Financial drives came and now we are feeling the aftermath. Membership drives were put on, especially at Easter. Now we feel that additions to the church are out of place at any other season.

Perhaps I can make my point clear by describing the situation in my own Church, the Presbyterian U. S. A. The ecclesiastical year runs from April 1st through March 31st. There was no Easter in the year ending March 31, 1930. As a consequence the additions were below the average of the past several years. In the strongest Synod of the Church forty congregations with memberships ranging from 190 to over 700 did not receive one member on profession of faith.

Our pastors find it easy to lead the children of the Sunday school into church membership at Easter. They are ignoring the adults who should be reached for Christ. Personal work and an active prayer list are two methods that have been largely discarded by modern pastors. There is no substitute for personal work. Every adult member won in that way is your friend. He believes in you and in your Christ. He will be loyal to the church and its work.

This obsolete method is not slow in getting results. Each convert leads to others. A working prayer list faithfully followed up brings results attainable by no other method.

Recently I sat in a group of pastors of large city churches. They were men of deep faith and hard working fishers of men. It was agreed to by all that many of our lay members had lost their assurance of immortal life. They put a question mark after it in their thinking. The Easter service should not be given over to music, pageantry and reception of members. It should be devoted to a searching study of the reality of everlasting life. Jesus, "The first fruits of them that sleep" should be exalted as the living Saviour. Our people need to be taught.

Plans, shows and crowds do not mean a healthy spiritual condition in any church. Too frequently they are tell-tale symptoms of an inward malady. By bizarre services you may get the crowds—but what do the crowds get? Each fantastic plan or super-heated drive must be followed by one more hectic. No bag of pulpit tricks is bottomless.

Now as we face the after-results of drives, spiritual and financial, let us as pastors decide to feed the sheep instead of amusing them.

Train a group in personal work. You must know the art before you can impart it. Survey your activities and eliminate all that are mere motion. Learn to wait on the Lord. With a teachable heart open your Bible, and begin to do the Bible study you have put off these past years. When we come forth from the presence of God we shall have the secret of power. Then the church of Jesus Christ shall not lack for any good thing, and it will move as a conquering army. The secret of Pentecost was quiet waiting, not aimless activity.

## *Greener Fields*

A New Year Editorial for Ministers

THERE is an old proverb which says that the pasture the other side the fence always looks a little greener. Dean Swift said that any one can bear the other fellow's misfortunes with Christ-like resignation. Most ministers have a feeling that their own parishes offer difficulties the next man cannot understand. And by the looks of the morning mail at least eighty per cent of the ministers in America would like to make moves to parishes with larger salaries and easier tasks.

Bishop Brent tells a story in one of his published sermons of a farmer boy who saw a beautiful castle across the field from his humble home. He used to dream of this castle and one day put his dreams into action and went to find it. He did not find a castle but he did another farm house with a boy about his own age who was glad to play with him. As the boys got better acquainted the wanderer told of the castle he had seen in his dreams.

"The castle. Yes I know where it is," said the other. "Wait until sunset and I will show it to you."

Then when the sun settled over the pasture at the left he showed him the shining windows of a magic castle. But the boy who had left home to search knew that it was his own home illuminated by the beauties of the setting sun. It never looked that way when he was at home.

The author of this editorial has observed carefully, and he hopes wisely, as he has touched thousands of churches in the past few years. He thinks that he is speaking accurately when he makes these statements regarding churches.

1. The task of ministering to a church and leading it spiritually has never been more difficult that it is at the present time. The world is complex and the church in the center of so many human activities that it does not always see clearly just what its task should be. There are no easy parishes, today. Men who are looking for an easy life had better seek other fields. The idea of the ministry as a life of leisurely study and reflection does not hold today, outside of semi-



naries and monasteries. At least, not in Protestantism.

2. The man who seeks to avoid difficulties by leaving one parish and seeking another is pitting his instinct against common reason. There is no church without its difficulties. There is only one way to try and meet the difficulties which you will meet in the new parish. That is to master the ones in your present field. Pulpit committees turn deaf ears to those candidates who give as a reason for seeking the new pulpit, "There are too many problems in my present field."

3. There is sufficient opportunity for Christian service and whole hearted consecration in any field to challenge the soul of the man who wants to work. There will be times when the right of the local church to exist may be challenged and the task of the minister may be to work for the Kingdom of God rather than for his local parish. But his task is very seldom to run away from the field without trying to solve the difficulty.

4. Men look with suspicion upon the minister who cannot stick. It is quite possible for a minister to spend a short time in a pastorate and live off the reserve built by the efforts of those who served before him and then jump to another parish without getting to the real roots of the problem. A man doesn't break reputation on one such experience, or on two. But reputations are broken by a long record of merely surface pastorates.

5. The man upon whom God smiles is the fellow who sees his castles while he is at home and not from the far away parish he aspires to. I have mentioned a sermon by Bishop Brent. It was preached just after he had announced his decision to leave the Philippine Islands. He has been petitioned to stay with them for a longer period.

"It is surprising," he says, "how many more opportunities for service one sees after he has decided to leave."

The wise minister in making his resolutions for the new year will seek to find the opportunities to which he has been blind in his present parish. Our idea is that there is spiritual prosperity for the minister who will accept his parish and digs in for a long period of hard work rather than digging out at the first call of a neighboring church.



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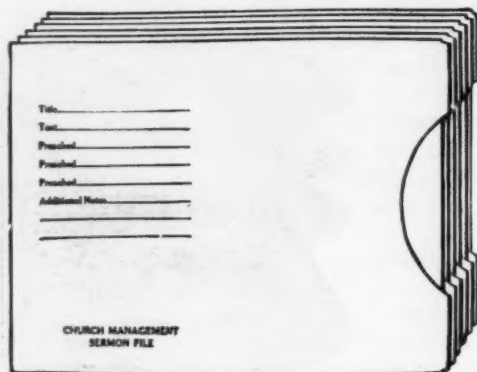
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The illustration of a church announcement issued by the Cherrydale Methodist Protestant Church, Cherrydale, Virginia, John A. Trade, Pastor, shows a clever use of miniature cuts. This cut was one of a service recently announced by the Church World Press, publishers of this magazine. If you have not seen them write and ask for proofs of the miniature cuts.

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**October 5, 1930**

and indicate by their presence that we can  
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Look again at the folder which tells  
about our OCTOBER ACTIVITIES and de-  
termine every service is worth your sup-  
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Build for yourself a strong box,  
Fashion each part with care,  
Fit it with hasp and padlock,  
Put all your troubles there.  
Hide therein all your failures,  
And each bitter cup you quaff,  
Lock all your heartaches within it.  
Then sit on the lid and laugh.

Tell no one of its contents,  
Never its secrets share;  
Drop in your cares and worries,  
Keep them forever there.  
Hide them from sight so completely  
The world will never dream half,  
Fasten the top down securely,  
Then sit on the lid and laugh.



## They Smoked Out The Hidden Words

For a week after the December issue of *Church Management* was published we really thought subscribers were paying their subscriptions to the magazine. The mails were heavy, messenger boys came bringing telegrams and special deliveries were frequent. But it was the word hunters again. The elusive words had been found.

As a result one dollar has been sent to each of the five following subscribers who first got under the wire: Albert W. Sheckells, Herkimer, New York; Frederick B. Morley, Moorestown, New Jersey; Roderic L. Smith, Bellevue, Pennsylvania; G. J. Gilbert, North Abington, Massachusetts, and N. H. MacAllister, Erie, Pennsylvania.

The hidden words also appear in this issue. The search for this number is limited to the South Atlantic states. If my memory serves right these states are Delaware, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida. The words are "Church Management." They will appear hidden in some advertisement in this issue. They may be identified by two signs. First they will appear in light face italics type. Secondly the words will be in quotation marks. Come on, word hunters. Let's see which five will be first this month. One dollar will be sent to each of these.

### FIVE MINUTE SERMONS

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## Where Do You Live?

*By G. Charles Weaver, Rochester, New York*

*Genesis 28: 17—This is none other but the house of God.*

**T**HIS is a rather puzzling statement from this young man, Jacob. He is standing on a rather barren hillside. He has spent the night there with a stone for a pillow, and the stars for lights. There is no temple, no dwelling, not even a tent, naught but a barren hillside yet Jacob said it was God's house, a place where a divine presence had been manifest.

Where do you live? The question has not to do with your location but with your faith and vision. Do you live on a mere hillside or in God's House? Do you live in a mere house or a temple? You may live in either one and not call for the moving van.

There is the story of the little lad who lived on the hillside and whose favorite pastime was gazing across the valley to the opposite hill at a house with golden windows. When given permission one day he started out to find that house and

examine those windows. Down the hill, across the valley, and up the hill he went and found a very old house, with very ordinary windows, after a fruitless search for the house with the golden windows, he asked a little girl if she knew where such a house might be. Oh, Yes, said she, here, I shall show you and she pointed across the valley to yonder hill and designated his own house, all aglow with windows of gold. Where do you live? Regardless of location you may have bright shining golden windows, you may have a holy temple, a house which God will be pleased to honor with His presence.

Some people I know live in old houses, the houses of yesterday, houses of memories. Older people are proud to dwell in these old houses but they are not the only ones who thus live in the past. It may be that those days that are gone were filled with life's greatest joy or with life's greatest sorrow, but they are gone; do not let the joys of yesterday

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shut you out from the joy of to-day. Do not let the sorrow of yesterday embitter the joy you may have to-day.

Some other people I know live in new houses, houses they say which have nothing to do with the old or past, no influence from the past has entered their dwelling. But such a house has really never been builded. What I am to-day is the result of influences that have touched my life in days gone by. The past has helped to make the present. And we live our lives to-day as we live them, with their joy, comfort and success because of contributions from the past. A father, a mother, a friend, a countless multitude each gave a share, large or small, that helped to make life what it is for us. While the past is not for us to live in, neither is it to be ignored or forgotten. Our new house, or new life of which we boast, has a great deal of old material in it.

Then there are still others I have met that seemingly live in dream houses. I

suppose we might call these houses air-castles. They are really beautiful things, these dream houses. They are built out of the things we would like to do and out of the good we intend to do. They represent what we would like to be and what we hope to accomplish. It is a fine thing to dream thus, we shall never build anything really worth while or beautiful unless we do first build this dream house. But these dream houses or air castles are not to live in, they are merely the ideals, the plans which shall enable us to build real houses in which we may live. These people who live in dream houses are wasting their time with idle wishing and dreaming instead of doing.

Let us take the best of the old, let us take the finest of the new, let us take the most lofty ideals and build for us a house. Let us shut out the discord, let us make love supreme and you shall see that God shall come into such a house to dwell.

## The Beginning Of Knowledge

By Paul Uerr

*The fear of the Lord is the beginning of knowledge. Prov. 1: 7.*

**T**HE text is a paradox. It presents a truth which at first sight appears to be absurd, since fear is something that we are trying to eliminate from our lives. "Fear not" is the perpetual injunction of the Scriptures from Genesis to Revelation. As Doctor Sadler points out, "There is a gradual and progressive growth from the fear of early Old Testament times to the sublime faith and trust of the times of Jesus, who in discussing the daily need of food and raiment said: 'Fear ye not therefore, ye are of more value than many sparrows.'"

The paradox will become simplified if we consider what fear is. It is "an emotion or passion excited by the expectation of evil or the apprehension of impending danger." Locke defines fear as "an uneasiness of the mind upon the thought of future evil likely to befall us."

Another thought contained in the word revolves around the idea of reverence. Toward men of authority or worth, respectful reverence is described as fear. Saint Paul uses the word thus when he says, "Render therefore to all their dues, tribute to whom tribute, fear to whom fear is due." Toward God, fear is trembling and awful reverence for his Holy Being. This reverence causes solicitation to avoid His displeasure in enjoyment of His companionship. It is desire for His love and approval. It is studious

effort to know and to do His will. In its results it is positive rather than negative. It is not servile nor cringing.

And so the fog is lifted from the paradox. We are to cast aside the lower aspect of fear, fear of pain, sickness, death, men, loss of position, power, glory and possessions, all of which is cowardly. We are to cultivate the fear of the Lord which is reverence, obedience and love.

If we reverence, obey and love God, we are bound to hate evil. The proverb writer recognized this fact when he condensed it into this easily remembered sentence, "The fear of the Lord is to hate evil."

Put together these two pregnant passages of scripture: "The fear of the Lord is the beginning of Knowledge," and "The fear of the Lord is to hate evil."

Things that are equal to the same thing are equal to each other, therefore, the beginning of knowledge is to hate evil. It is a sad observance that evil is not hated by multitudes. Years of lustful adventure and criminal practice resulting in murder climax the career of two wealthy young men, who hold scholastic degrees certifying their acquisition of knowledge; but the most important thing has been omitted from their training—"the fear of the Lord is to hate evil."

A young man gives a stag party for his wedding attendants. In violation of the prohibition law, he serves whisky and several of the men become drunk. After



their debauch, they adjourn to go to a party for the bridesmaids who are also drinking. And the young man and young woman begin their married life with a drunken revel and dare ask a minister to marry them and pronounce Divine blessing upon them. Truly there is no fear of God in their hearts.

Hatred of evil is one of the fundamental principles upon which happy lives must be built. It must enter into the warp and woof of social life the world over if the kingdom of God is ever to come and "His will be done on earth as it is in Heaven."

### "THE PARSON'S PRAYER"

I do not ask  
That crowds may throng the temple,  
That standing room be priced;  
I only ask that as I voice the message,  
They may see Christ!

I do not ask  
For churchly pomp or pageant,  
Or music such as wealth alone can  
buy;  
I only ask that, as I voice the message,  
He may be nigh!

I do not ask  
That men may sound my praises  
Or headlines spread my name abroad;  
I only pray that, as I voice the message,  
Hearts may find God!

I do not ask  
For earthly place or laurel,  
Or of this world's distinctions any  
part;  
I only ask, when I have voiced the mes-  
sage,  
My Saviour's heart!  
(From "Christ of My Heart" by Ralph  
S. Cushman)

### A ST. PATRICK'S TEA

Unique invitations were issued by Circle No. 1 of the First Presbyterian Church, of Davenport, to a St. Patrick's Tea given at the church on March 16th. The invitation was in rhyme and read:

Did ye know that ye're invited  
To our sweet St. Patrick's Tay,  
And that we will be delighted  
If ye'll kum? Now don't ye say  
That ye're afraid ye can't be goin',  
For,—moi, moi, if ye but knew  
All the things that we'll be doin',  
Ye'd sure kum—that's phwat ye'd do.  
There'll be Irish jokes and singin',  
And gud things to ate, galore,  
All we'll ask ye to be bringin'  
Is yerself, and nuthink more—  
Except, perhaps, a quarter,  
Thoirty clnts, or thoirty-five:  
And, in faith, ye know ye oughter  
Spind that much—for, sakes aloive,  
Ye will spilit yer sides wid lafter  
At the things ye'll see and hear;  
And will talk foriver after  
Uv the foine time ye had there  
So, remember, ye're expected,  
And we'll all feel moighty blue  
If our invite is rejected—  
Wont ye kum and help us thru?

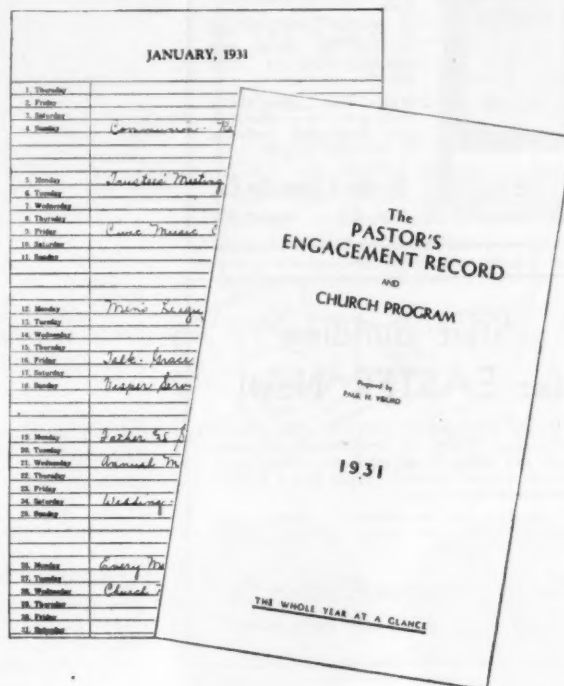
The time is loud to-day and crowded;  
the wealth tinged crimson with the blood  
of the poor; the mind scattered in the  
wilderness of revolving wheels, while the  
iron demon claims men's souls for its  
daily food.

—Rabindranath Tagore.

## GETTING READY FOR 1931

### Mr. Busy Pastor

For several years we have been trying to find just the right kind of date book for the minister. Many have been examined and experimented with. Some were so complicated it would require a special secretary to keep track of them. Others had an entire page for each day, making a clumsy book. Most of them cost too much, anyway.



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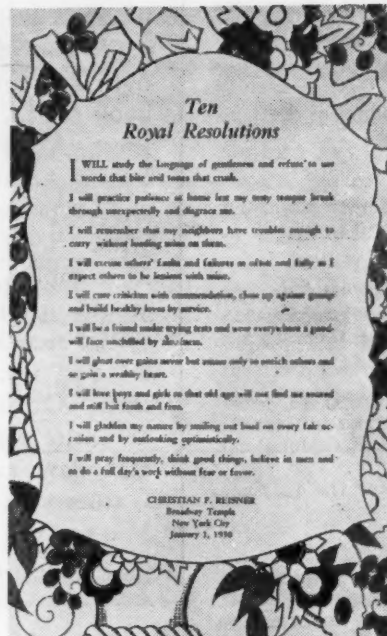
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# Dr. Reisner's New Year Greeting



Here is a much reduced facsimile of the 1930 New Year Greeting sent out by Christian F. Reisner of the Broadway Temple, New York City. The border of this greeting appears in several colors and the size of the card is seven by eleven inches.

## CHILDREN SEARCH FOR SERMON TEXTS

The First Presbyterian Church of Carteret, New Jersey, Daniel E. Lorentz, pastor, has a way of getting the children interested in the sermon by using a text finding contest. The text is that used in the junior sermon. Sometimes the

minister gives the book of the Bible. At other times he does not even give that much information. The children are given blanks for making their report on each sermon. Parents are allowed to help the children. Awards are made when ten accurate findings are turned in. When five small awards have been made a more substantial prize is offered.

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TITLE OF SERMON ..... DATE.....

THE TEXT WAS .....

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## MR. CASHMAN'S CLASS

Nov. 25, 1930

Editor Church Management:

I want to drop you a word of hearty commendation for the series of articles by Mr. Robert Cashman which began with the November issue of *Church Management*. It so happened that I had the rare privilege of visiting his class on church administration for just one period last August, and I welcome this series as an opportunity to get more of the same practical suggestions for my parish work.

My visit to Mr. Cashman's course last summer proved to be a most enjoyable and worth while surprise. Visiting classes is a rather common thing, but this visit was "different." I had attended the Divinity School the first term. Toward the close of the second term, I dropped in on my way home from my vacation to see a former pastor friend, Fred Baldus, of Greeley, Colorado. He had just left, however, but I found another friend, Rev. Philip Johnson of Mowequa, Illinois. Johnson said, "Come visit our class on church methods; it's good." I went. The first unusual stunt came when, instead of leading the way to a seat, he took me direct to the professor and introduced me as his friend. Truly, I thought, this is a new sort of class. And my first impression was verified as the hour progressed. First they discussed the question, "What is the best way to go about getting an increase in salary?" My interest went right up to the boiling point in record time. I was surely glad I accepted the invitation to sit in. I got out a notebook and carefully jotted down the suggestions as the members of the class had brought them. Mr. Cashman had summarized the replies to the question.

Then, we had a sort of prayer meeting right there in class! One of the pastors got up and led in prayer, perhaps two or three led, and it was more like a summer conference than a formal divinity school class room. Mr. Cashman read

a passage of scripture and made some pertinent comments. Then he asked the members of the class to introduce their guests, *a la Rotary*, and I felt as though I belonged when that was done.

This done, we launched into a consideration of the pros and cons of form letters, and closed with a series of terse suggestions for running a church, from the teacher. Altogether it was one of the most profitable hours I ever spent in a class room, and you can understand my satisfaction to know I can visit the course some more *via* the articles in *Church Management*. I have just been getting my bait all dug to fish for a new parsonage, and the article on "Our Minister's Salary" caught my eye right off. I had to sit right down and read it through. Then I had my wife read it, and finally I read it again and underscored it.

There is altogether too much time given in school to matters that do not directly help a pastor in his work. The sort of thing Mr. Cashman is doing is the thing pastors need, as well as a knowledge in the more theoretical side of religion.

*Church Management* is most stimulating. I want to mention, too, the article by William D. Maxwell on "Common Sense in Worship and Architecture." That was worth a lot. I shall never make the mistake of thrusting "The Lord be with you; And with thy spirit," into an order of service in the wrong place! Like many pastors today, I am tremendously interested in worship, and in how to lead it well. Last summer the same day I visited Mr. Cashman's class, Johnson and I visited Blessings Book Store. We browsed separately for an hour. When we met to leave both of us had chosen, among other books, a copy of the Book of Common Prayer. This is just a little straw showing how the wind is blowing in regard to the growing interest in worship in our non-liturgical churches. I would welcome more on worship.

Very truly yours,

Harry A. Shewhart,  
Marshall, Michigan.

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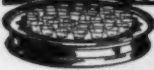
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portunity. People told their friends who were not present, and some of these were delighted to have such an opportunity of remembering their departed loved ones. And as they thus remembered their friends they removed from the church the disgrace of dilapidated and unsightly hymn books, and made the church a more attractive place in which to worship.

Enough new hymnals were placed in the pews not only to cover a shortage of hymnals, but also to remove every old hymnal defaced by the marks of wear and tear. Had we asked for contributions for new hymnals the people would simply have considered it one more request for money, and would have responded half-heartedly. It is doubtful if we would have raised twenty dollars by that expedient. As it was we raised nearly one hundred and twenty dollars. And one more tie was added to those which bound the loyalty of the donors to their church.

**RAISING MONEY AND MAKING FRIENDS**

The members of the Women's Bible Class of the First Presbyterian Church, Coral Gables, Florida, have been successful in accomplishing a two-fold activity. They have raised a considerable sum of money for their class treasury and also extended their circle of friends.

The plan followed was this. Members would invite a certain number of the other members or their friends to meet at the home and partake of a luncheon, promising to provide some article of food which she was particularly skilled in making. She would charge any sum she liked for this luncheon, and then turn the money over to the treasurer. If her home was small and only three or four guests could be well accommodated, then that many were asked; if she was able to entertain on a larger scale, the number could be any that she cared to make it.

While the money-raising end of the venture was considerable, still the greatest benefit came through the opportunity to meet in small groups in a friendly way and so become better acquainted one with the other. There was no set time for these luncheons; perhaps one a week might be held or several groups might meet in a single week. It was arranged to suit the convenience of the hostesses.

Elizabeth Williams Sudlow,  
Coral Gables, Florida.

**SICK INFORMATION**

It had been difficult for me to keep in touch with those who were ill in the parish and the new families who moved into the community. After trying various schemes I secured a pad of paper and a pencil and attached them to the bulletin board in the vestibule of the church.

Several announcements in the church calendar and announcements at all organization meetings acquainted the people with this arrangement. Any one who knows an ill person or a new family is asked to note it on the pad each Sunday. The sheet is torn off after the evening service and used by the flower committee as a guide to the distribution of the altar flowers and it is then given to the pastor for his record.

W. R. Siegert,  
Ramsey, New Jersey.

**\$\$ DOLLAR TIPS \$\$**

For each item published in this department, *Church Management* will pay \$1.00 on date of publication. Please keep duplicate copy if you desire record, for unavailable tips cannot be returned to the sender.

**Memorial Hymn Books**

By John B. Crowell

THE hymn books in our church were worn out. Many loose pages, and some missing ones, testified in addition to the worn and dilapidated covers the need of replacements. But how could this be done? The church treasury was overtaxed. We could not look for help there. The expedients of plays, dinners, and the hundred and one other devices used in the raising of money were all being directed toward the reduction of a burdensome debt, which we were trying to materially diminish. In the church there is not one well-to-do family to whom we can turn in an emergency, all being dependent for subsistence upon their week's wages, earned in factory and shop. If each family had been requested to purchase a hymnal, as is done in many churches, previous experience had taught that the response would have been very meagre.

And then we had an idea. And the idea worked! After having it approved by our Official Board, we put it into exe-

cution. It was announced in church about a month before Memorial Day that members and friends of the congregation would be given an opportunity, if they wished, to place memorial hymnals in the church. In the front of each hymnal so given would be pasted a printed slip, "This hymnal placed in Hope Memorial Presbyterian Church in loving memory of \_\_\_\_\_ by \_\_\_\_\_." Such a memorial would not fade in a few days or a few months' time, but would last for years, and would at the same time be useful in the praise of God. A committee was designated to receive the names and the dollar and a half which was the cost of each book. The announcement was repeated the following Sunday for the benefit of those previously absent, and to further direct the congregation's attention to this object.

The results were all that could have been hoped for. The response was immediate and general. Many considered that they had been given a blessed op-



### BINDING CHURCH MANAGEMENT

The ten cent store furnishes a valuable binder for 10 cents than can be used to advantage in binding magazines for temporary or permanent use. The name of the magazine is marked on the back with yellow crayon, and then each week or month as the magazine comes holes are made at the proper places with a punch, and the paper is put in the binder. Should any copy be desired for use at any time without the bulk of the year's file, it can be taken out by simply opening the binding rings and again be filed in its proper place when one is ready.

This plan permits the filing of several periodicals in a small space on the same shelf, keeps them in good shape, and furnishes a sufficient binder for permanent use."

B. F. Sperow,  
Owens, W. Va.

### Mother Goose Bazaar

What memories are revived when we hear the mention of "Mother Goose!" A church in Watertown, New York, has capitalized the book of childhood associations, and made it an attractive feature of a church fair and entertainment. Naturally the advertisement brought the crowd—and the financial results desired. The best idea can be given by copying the announcement of this event which appeared in the *Watertown Times*, and it is sufficiently detailed to enable other organizations to carry out something on the same plan. This is how it read:

### Mother Goose Bazaar to be Held Here This Week

Mother Goose and all her retinue of familiar characters will form the theme of the Mother Goose bazaar to be held on Thursday, Friday and Saturday of this week, from 11 a. m. to 8:30 p. m., by the Ladies' Aid Society of the First Methodist Episcopal church at the Lansing block, 227 State street.

The Old Woman who lived in the shoe, Little Miss Muffet, Mistress Mary Quite Contrary, Old Mother Hubbard, Jack Spratt's Wife, the Queen of Hearts, Mary of Little Lamb fame and Bo-peep will be found at the fair.

Little Miss Muffet will offer for sale all kinds of fancy needlework and novelties. Aprons of all sizes, styles and colors will be sold by Little Bo-peep. Mistress Mary will have charge of a display of gift articles and the Old Woman who lived in the shoe will be in charge of a large family of dressed dolls and small soft dollies for tiny tots.

Mary, who has always been associated with lambs, will have, on this occasion, a collection of gingham dogs, stocking cats, white bunnies and amusing ducks. The Queen of Hearts will display homemade candy. Mrs. Jack Spratt, who could eat no fat, will be in character by presiding over the home cooked foods on the delicatessen counter, while Mother Hubbard has a well stocked cupboard of cakes, pies, cookies and doughnuts.

William J. Hart,  
Utica, N. Y.

Begin nothing without considering what the end may be.

—Lady M. W. Montague.

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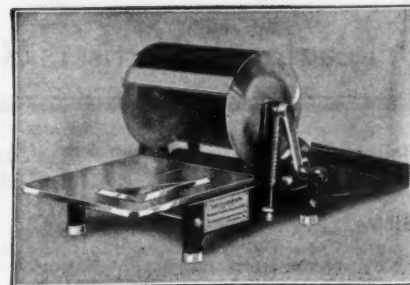
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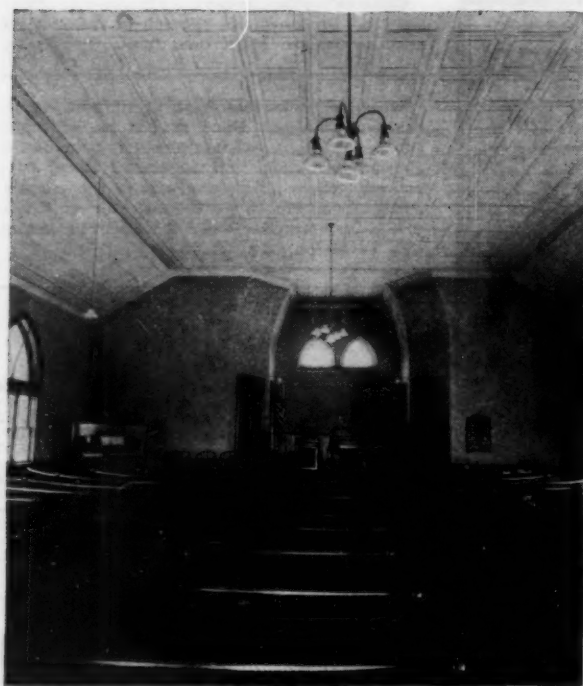
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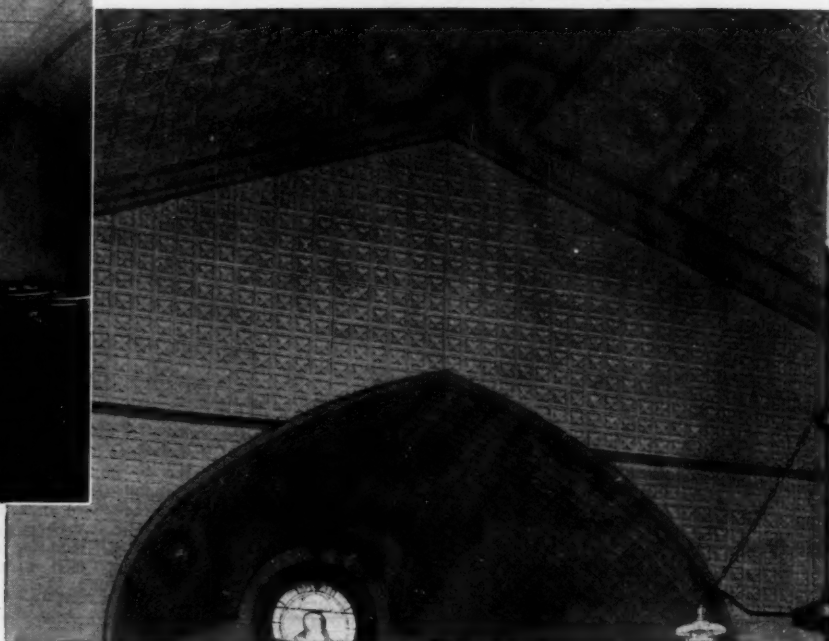
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